Lutheran Herald

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

A Senior Looks to the Future

This has been a resting place, but not our final one. It has been three years of unemployment, with little money but many memories . . . three years of grind and growth, of work and wisdom. We entered the Seminary confused about a few things, we leave confused about many more things . . , but even our confusion has been given direction.

Now the preparation has ended and the preparer begins. Now but a month separates the senior from his position as student to teacher, from layman to clergyman . . . only thirty days between the classroom and the pulpit.

It fills him with both fear and confidence.

Fear . . . not that he won't succeed, not that he won't impress, but fear of his own unworthiness for the sacred calling.

For no man knows himself better than a Christian—in Christianity a man looks first inward, then upward. He looks upward because he has looked inward, and has seen himself in his shadow of sin. There are no grandiose delusions, no watering down, no pleas for weak-kneed justice; there is the simple admission of unworthiness.

He has a fear that his unworthiness will not fit him for the ministry.

But he has confidence, too, that his unworthiness is not only accepted but demanded. The distinction between the Christian and the atheist is not in relative unworthiness, but in its very admission—for the condition exists in all men and needs only to be recognized.

Confidence that God can call small, unworthy men for mighty tasks. The Master's chosen twelve were simple, obscure men. Nor did they display greatness in their calling; they misunderstood the Living Christ, they deserted the Crucified Christ. Yet they dedicated their ignoble lives to the Risen Christ. These men had little to offer in talents, but they offered what they had, and God used them for the establishment of the Christian Church.

Confidence not only in the great divine miracle that God uses men, but in the even greater miracle of the men God has used—small, unworthy men.

Confidence that greatness is not a pre-requisite for service, for great men do not build the Christian faith, rather the Christian faith builds great men.

The senior leaves with great fear that he is unfit; he leaves with greater confidence that God will fit him.

LAWRENCE HOLST

OLUME XXXVIII MINNEAPOLIS, MINN, MAY 11, 1954 NUMBER 19

Into All the World

T. F. Gullixson, Preside
Luther Theological Semin
St. Paul, Mi

The present school year concludes on Sunday, May 16, with Baccalaureate Communion services at eight o'clock in the morning at St. Anthony Park Lutheran, and Commencement services at Central Lutheran Church, Minneapolis, at three o'clock in the afternoon.

Three members of the graduating class finished their studies at mid-year and are now at work in their ministry.

Nine seniors have accepted the call of the Church to military chaplaincy. They will be ordained by President J. A. Aasgaard at a special service, 7:30 p.m. Commencement day evening, May 16, at Central Lutheran Church.

Fourteen have accepted calls as foreign missionaries and will be ordained during the General Convention of the Church.

At this date fifty-seven have accepted calls to the parish ministry.

Two have made definite arrangements for post-graduate study.

For the internship program 1954-1955 sixty-three middlers have, at this date, been definitely assigned, with prospects of eleven additional assignments, bringing the total to the highest figure on record. This indicates an increase in appreciation of internship, both on the part of parishes, which in many cases are assuming the added responsibility of inviting a married student, and on the part of the student body, which can quickly sense the added maturity evidenced in returning interns.

There are no indications of decreased attendance for the future. With the return of the fifty interns now in the field, the senior class should again pass the 100 mark. With a very few exceptions the present large junior class will return as middlers.

In spite of the well-accepted policy of the Semina whereby college students are not pre-enrolled for emption from military service until they have esta lished their status as college juniors, with an avera standing of C or better, the prospects for an enteri class of over 100 are very good.

Comparison may be of interest at this point. T catalog of the Seminary issued in April, 1944, indica a faculty of seven regular members, with part-time i structors in Hebrew, in speech, and in church musi

There were then 62 seniors, 58 middlers, 36 junio 30 interns, and two graduate students in residence.

The catalog just off the press indicates for April, 19 a faculty of twelve regular full-time professors, and tw full-time associate professors, with part-time associat in clinical pastoral education, and in speech, and o teaching fellow.

The student body there indicated is as follows:

Seniors, 102
Middlers, 117
Juniors, 116
Interns, 51
Graduate Students in Residence, 5

We hopefully anticipate an election and acceptance a chair of speech, which will bring the faculty streng to fifteen full-time professors.

The five-day Introductory Course to Clinical Pastor Education begins Wednesday morning, June 3. Th three month Clinical Pastoral Education Course begi on Monday, June 7. The eight week intensive cours in pre-theological Greek and Hebrew begin on Tuesda morning, June 8.

LUTHERAN HERALD — O. G. Malmin, Edito
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Edit*
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Minneapolis, Minn., May 11, 1954

God's Concern; Man's Need; The Spirit's Call

Peter Kjeseth

Ask a typical cross section of the men here at the seminary the question, Why are you here? and you will receive answers like these:

•I'm here because I can't be any place else. I tried, but God persisted.

•I'm here because from the time I was confirmed I felt that God wanted me to serve Him as a pastor.

•I'm here because in my senior year at college, through a Christian ethics course, I was challenged to "full life, full time" Christian service, no matter what job I chose. I thought a year at the seminary would help prepare me for such a life. Now I have no other thought than to be a preacher.

•I'm here because in Bible camp I committed myself to God's call to be a foreign missionary.

•I'm here because although I liked my work as a salesman and felt I was serving God through it, God kept pointing at me through the great need in the ELC for preachers. I guess it boils down to this, "And how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?"

God calls different men in different ways. But with each there is a sort of "basic pattern." We know that God would have all men to be saved and come to the knowledge of the truth. And we see the human need for God. If the members of the congregations of the ELC are to continue to hear the saving Gospel, if we are to continue to reach the unsaved of our land, if the Sacraments are to be faithfully administered in the Church of tomorrow, if each new generation of youth is to be given the privilege of confirmation instruction, God must have men who will serve the Church as pastors.

If bright-eyed boys and old men in Madagascar are to continue to hear the Gospel, if the work in Formosa, Japan, Zululand, the Sudan, and South America is to go forward, He must have men who will serve the Church in its foreign mission program. If the many tasks in the area of education are to be shouldered, God must have men who are willing to prepare as teachers. If the thousands of young men in our armed forces are to have the guidance of the Gospel, He must have men who will serve the Church as chaplains.

It is always the Holy Spirit who brings together God's concern and man's need. The Church lives through the gifts of the Spirit. He has given a great diversity of gifts and has ordained "that some should be apostles, some prophets, some pastors and teachers. . . ." Why He has called *us* to prepare as pastors, we do not know; but it is absolutely essential that we believe *He has called us.* None of us is qualified for the great privilege and staggering responsibility of being a pastor to God's people, but in the assurance of the Spirit's call, the ancient words of Isaiah, quoted by Christ, have rich meaning for us too:

The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

The Parish Ministry

Foreign Missions

Christian Education

The Chaplaincy

What Makes a Pastor?

Karl Bre

What makes a pastor? First and foremost, his own relationship to the Lord Jesus Christ as his Savior. But the Apostle Paul in speaking to a young Christian man gave him this advice, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15 ASV). This advice applies to a young pastor, applies to us who study at the seminary. Four years of college plus three years at the seminary may to some seem like a long period of preparation. To us as we plow through the maze of material which is presented, the three years seem far too short. And so they should!

At the seminary we are given an introduction to the material which will be the framework of our labor. We are introduced to theological study methods so that we can make the most advantageous use of our time. We are given the tools which are indispensable if an adequate pastoral ministry is to be the result. The study of theology is neither impractical nor speculative. It is those things which the student learns at the seminary which will be the groundwork of his daily ministry.

The reality of God who in Jesus Christ has revealed Himself as Messiah is the center of the whole Christian message. That we shall be able effectively to present this life-giving Christ is the central purpose of our training. In every area of life, the Christian Church, which is Christ's body, has a message to bring. The awesome task of being ministers of the Gospel to a world or society that has convinced itself that in so many areas God can be left out—this is our responsibility. To this end we study

Our study takes three major avenues, all rooting in Christ and His redemption. First, we study history, both within the Bible and without. Secondly, we study dogmatics to see what the basis for our belief is. Thirdly, we study the methods of practical application of these truths into everyday life.

The work of God with a rebellious humankind forms the theme of both the Old and the New Testaments: *Redemption*. His work in the world in general and the Christian Church in particular is studied under headings of Old Testament, New Testament, a Church History. Christian truth has been revealed history and cannot be understood apart from histo To learn to see events in their historical perspective the light of God's activity in history is one of the gr contributions of seminary study. God is Lord of things, and He has never relinquished His Lordsh He is at work in history, with the goal that men sho become rightly related to Him. He uses Christians be at work in this process of applying the Gospel to of life's activity. But, you say, that all seems very pr tical. Yes, it does. Our whole seminary study is roo in the Cross of Christ and is based on the assumpti that the fruits of such study can be applied to the Ch tian life.

As a part of the study of Bible history, we stu the languages in which God gave the Scriptures to Hebrew is the basis for Old Testament textual studi In like manner the Greek New Testament becomes necessary part of the student's tools as he digs out t true meaning of the Word. These languages are e phasized in order that the student can go to the sour and see for himself what God has spoken through H servants. The Christian heritage of other lands is stu ied as the students use a modern "tool" language, su as German or Norwegian.

The second grouping is dogmatics. We study dogmati and symbolics to discover the foundations of our do trine. The confessional writings of the Church are stu ied in these courses. Here also, however, our maj text is the Bible. The Living God, the Person of Chri the Holy Spirit, and the doctrine of the last things a some of the course headings in this area of our stud Of course, our New Testament, Old Testament, a Church History studies give us the basis and the fou dation for this part of our training.

The field of preaching is not overlooked. Becau

you as a church are going to have to listen to us every Sunday, sermon preparation and delivery are studied. This area is known as Homiletics. The ELC has high academic standards for its clergy because it believes that to be a preacher a man must have something to say. The framework of our whole seminary training is aimed toward contributing to effective and powerful preaching.

We study the work of the Church in world missions, home missions, and charities. The number of missionary candidates is witness to this part of our training. Here as in all areas, the focus is upon you as a Church—that your pastors may be mission-minded. The mission need and responsibility is stressed that none of us should fail to heed Jesus' words to "go into *all* the world."

We study the practical application of the Gospel in the mechanics of parish administration, parish education, and catechetics. The pastor is the parish teacher, and these courses emphasize his teaching responsibility in many corners of the parish.

In pastoral theology the problems that confront the pastor are discussed. This covers a multitude of items—some of which are the pastor's relations to various clubs and fraternal organizations, his relations with other pastors, and his function in the community. In this area pastoral counseling is studied also.

All of the above are studied in the formal classes. However, just living in the midst of a group of men who have been called to this vocation is a part of our training. There are no false martyrs in our seminary—being here is not a sacrifice. Rather, being here is a growing into the understanding of what is involved in the full meaning of the call into the ministry. Our calling is no better than the calling of any Christian—no more exalted. But the knowledge that congregations will want all of us as their pastors brings daily home to us the importance of our years here.

All of this goes into the makeup of a preacher—and here the surface has barely been scratched. The kinds of knowledge we receive at the seminary are the tools with which we enter the ministry. And in a very real way our whole ministry is dependent upon our use of these tools. We come to you not as the rubber-stamp products of an ecclesiastical assembly line, but as men who have been, by the grace of God, led through our studies to the sure, firm conviction that God would have us as pastors in His Church.

We are thankful to our Church for the provision of the Seminary; to our faculty both for classroom and personal contacts; and to God for the opportunity we have to prepare here to serve Him in the many fields of the Church's work.

Graduates of the ELC Seminaries

May, 1954

St. Paul, Minn.

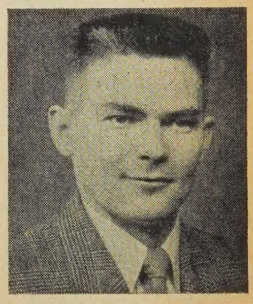
Milton A. Aarsvold
Kasson, Minn.
Grace, East Moe and West Moe Luth., Brandon, Minn.

Donald E. Anderson
Minneapolis, Minn.

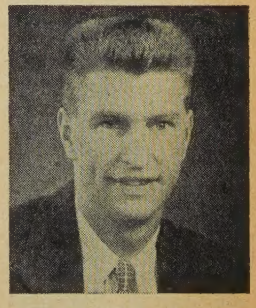
Donald E. Ausland
Lily, S. Dak.
Military Chaplaincy, Army

Harry S. Babington
Eau Claire, Wis.
Military Chaplaincy, Navy

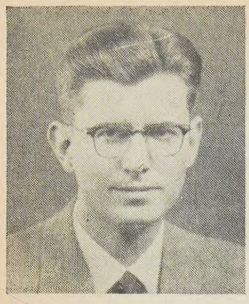
Saskatoon, Sask.



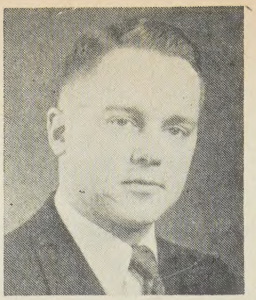
Harold Russell Aasland
Tucson, Ariz.
To mission field in Japan



Calvin E. Berg
Solway, Minn.
Trinity and St. Petri Luth., Boyd, Minn., Israel Luth., Clarkfield, Minn.



Harvey Maynard Berg
Arcadia, Wis.
Military Chaplaincy, Army

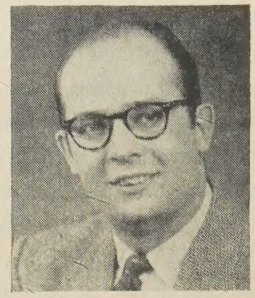


Edwin L. Bersagel
Racine, Wis.
Hannaford, Eidfjord, St. Olaf and Union Luth., Hannaford, N. Dak.

Philip Blilie
Canton, Minn.
Summit and Lebanon Luth., Summit, S. Dak.; Zion Luth., Ortley, S. Dak.; Bethel Luth., Marvin, S. Dak.

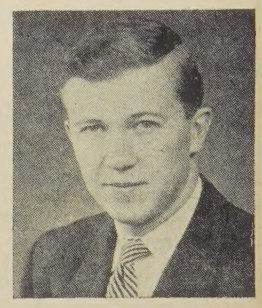
Harlan Blockhus
Elgin, Iowa
Nazareth Luth., Armstrong Iowa; Blakjer Luth., Seneca Iowa

Robert Lloyd Boxrud
Louisburg, Minn.
Sarles-Hannah parish, Sarles, N. Dak.



Karl H. Brevik
Twin Valley, Minn.
Buffalo Lake, Monson Lake, and Kerkhoven Luth., Kerkhoven, Minn.

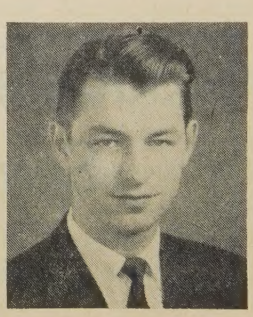
Alvah P. Byers
Minneapolis, Minn.
Assistant pastor, Woodlake Luth., Minneapolis (Richfield), Minn.



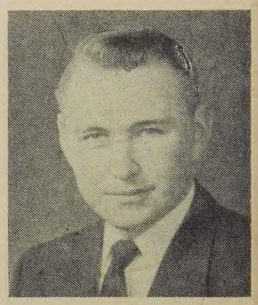
Howard T. Cole
Sturgis, S. Dak.
Military Chaplaincy, Army

Robert Lauritz Daehlin
Storden, Minn.
Bison-Strool parish, Bison, S. Dak.

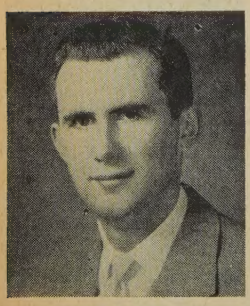
Donald De Loyce Danielson
Peterson, Minn.
Military Chaplaincy, Navy



Lauren I. Egdahl
Eau Claire, Wis.
First Luth., Ellendale, Minn.

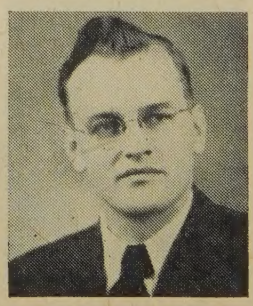


J. LeeRoy Eikanger
Canton, S. Dak.
Concordia and Zion Luth., New Effington, S. Dak.; First Luth. Claire City, S. Dak.; Nidaros Hammer, S. Dak.



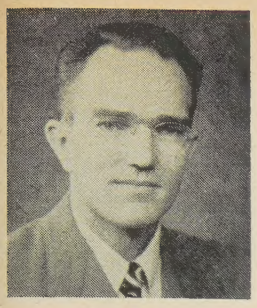
Harold Nels Eimon
Paso Robles, Calif.
To mission field in Japan

Harold Kenneth Emerson
Minneapolis, Minn.
Military Chaplaincy, Army



James Melvin Engen
Dollard, Saskatchewan, Canada
Parkside, Sask., parish

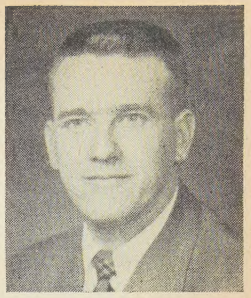
Percy L. Ensrude
Pekin, N. Dak.
Alamo, Corinth, Opdahl, and Skabo Luth., Alamo, N. Dak.



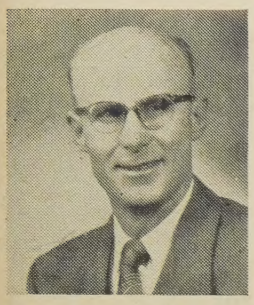
Earl C. Ericksen
Seattle, Wash.
To mission field in Arbil, Iraq

Albert William Erickson
Seattle, Wash.
Estevan, Sask., parish

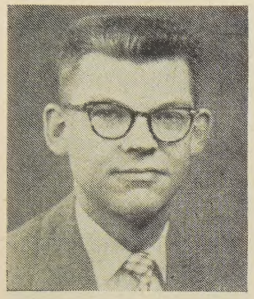
Vernon P. Faillettaz
San Francisco, Calif.
Bethel Luth., Chicago, Ill.



Irvin A. Flaten
Murdock, Minn.
Bethel Luth., Superior, Wis.; Borea Luth., Borea, Wis.



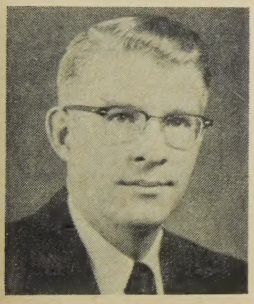
Norman Donald Foster
Sexsmith, Alberta, Canada
Enchant-Milo parish in Alberta



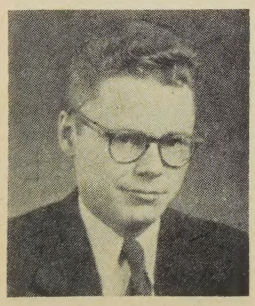
S. Philip Froiland
Dallas, Wis.
Military Chaplaincy, Army

David Genter
Saginaw, Mich.
Valle Luth., Rolette, N. Dak.; Willow Creek Luth., Overly, N. Dak.

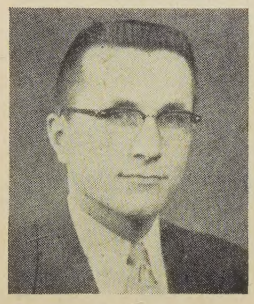
Robert D. Giles
Los Angeles, Calif.



Richard H. Gilman
Sioux Falls, S. Dak.
To mission field in Sudan, West Africa



John D. Gilmore
Lewistown, Mont.

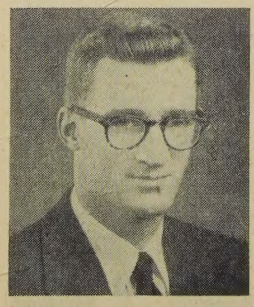


Earl C. Grefsrud
Hawley, Minn.
Bethlehem and Zion Luth., Noonan, N. Dak.; South St. Olaf, Larson, N. Dak.

Robert J. Grindland
Bainville, Mont.
Tuttle, Zion, Lein, and Robinson Luth., Tuttle, N. Dak.

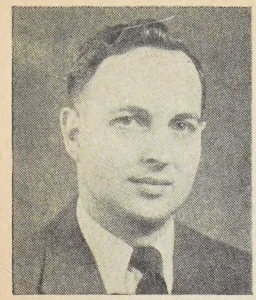
Erling W. Hansen
Chetek, Wis.
mmanuel Luth., Grove City, Minn.

Paul R. Hansen
Brookings, S. Dak.
Military Chaplaincy, Army



James H. Hanson
Moorhead, Minn.
American Luth., Hardin, Mont.

John Greibrok Helgeson
Crookston, Minn.
Bethlehem and Elim Luth., Irene, S. Dak.; Our Savior's Luth., Menno, S. Dak.; Bang Luth., Viborg, S. Dak.

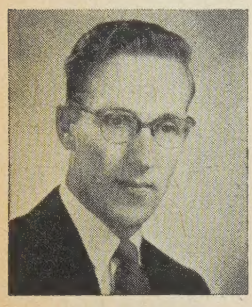


Wayne L. Henderson
DeKalb, Ill.
Trinity and Richland Luth., Boscobel, Wis.

Gordon J. Hendrickson
Minneapolis, Minn.
Lignite, Tonset, and Kopperude Luth., Lignite, N. Dak.

David P. Himle
Janesville, Wis.

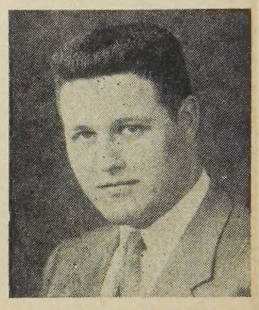
Lawrence E. Holst
Chicago, Ill.
Assistant pastor, Trinity Luth
Mason City, Iowa



Wilfred Lester Hanson
Graduated midyear. Now serving Grace Luth., McClusky, N. Dak.; Our Saviour's Luth., Mercer, N. Dak.; and Zion Luth., Denhoff, N. Dak.

Joseph L. F. Huseth
Lake Mills, Iowa
Leganger, Wood Lake, and St. John's Luth., Toronto, S. Dak.

Marlin E. Ingebretson
Forest City, Iowa
Fall River and St. Paul's Luth., Eureka, Kansas



Lyle J. Inglebret
Chester, Iowa
Crane Creek and Immanue
Luth., Lawler, Iowa

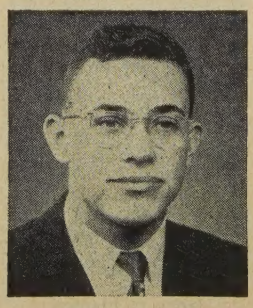
Arvild T. Jacobson
Sebeka, Minn.
To mission field in Madagascar

I. Murray Johnson
Irene, S. Dak.
Our Saviour's, Tolgen, Bethany, and Calvary Luth., Kelliher, Minn.

Judeen O. Johnson
Waseca, Minn.
Oslo, Bethania, and Lone Rock, Luth., Flandreau, S. Dak.

Robert L. Johnson
Minneapolis, Minn.
To mission field in Tanganyika
Africa (National Luth. Coun
cil)

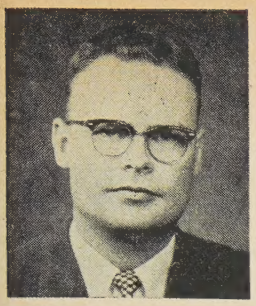
Walter E. Kienberger
Hoquiam, Wash.
First Luth., Hunter, N. Dak.; begin Home Mission church at Gardner, N. Dak.



Peter Lars Kjeseth
Mauston, Wis.
Military Chaplaincy, Army

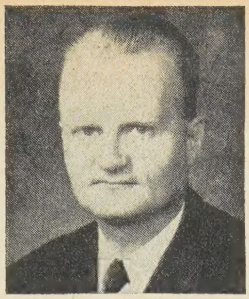
James L. Knutson
Fertile, Minn.
To mission field in Zululand, South Africa

Lowell E. Knutson
Seattle, Wash.
Edison Luth., Edison, Wash.

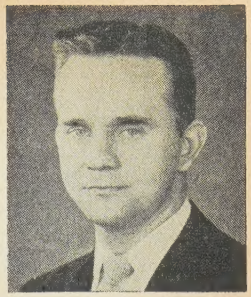


Merle Theodore Knutson
Lakefield, Minn.
To mission field in Madagascar

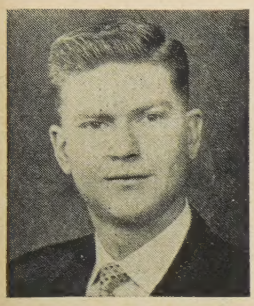
Robert M. Kompelien
Cottonwood, Minn.
Assistant pastor, First Luth., Eau Claire, Wis.



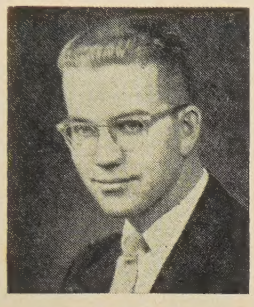
P. L. Kvitne
Mayville, N. Dak.
Siloam Luth., Paullina, Iowa



Norman O. Landvik
Minneapolis, Minn.
Richwood, Bakke, Egelund Luth., Detroit Lakes, Minn.



Dale M. Larson
Thief River Falls, Minn.
Evangelical Luth., East Jordan, Mich.; Scandinavian Ev. Luth., Elk Rapids, Mich.



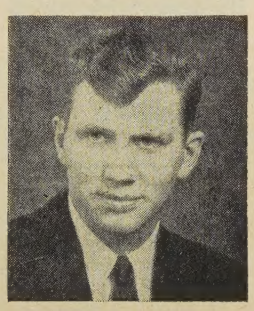
Donald H. Lee
Detroit, Mich.
To mission field in Formosa

E. Olaf Magis
Simuna, Estonia
First, Our Savior's, and Zion Luth., Westby, Mont.

Robert Maland
Blue Earth, Minn.
To Santal Mission, India (temp. serving Bethany Ev. and Hauges Ev. Luth., Windom, Minn.)

Robert R. Martenson
Milwaukie, Ore.
To mission field in Sudan, West Africa

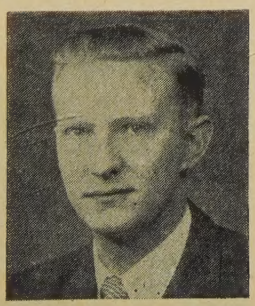
Johannes Orville Mosbo
Rembrandt, Iowa
Our Saviour's Luth., Puget Island, Cathlamet, Wash.



Obed J. Nesheim
Viroqua, Wis.
Hesper and Burr Oak Luth., Burr Oak, Iowa

Norman E. Neumann
North Collins, N. Y.
To mission field in Japan

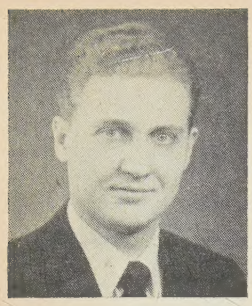
Arthur Selmer Olson
Pennant, Saskatchewan, Canada



Neal A. Olson
Little Falls, Minn.
Strand Luth., Dunbar, Iowa

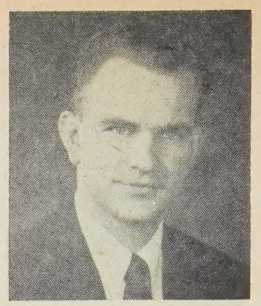
William Allen Ostroot
Little Falls, Minn.
St. Olaf Luth., Donaldson, Minn.; Skjeberg Luth., Tien Township, Minn.; Drayton Luth., Drayton, N. Dak.

Harold A. Pearson
Chicago, Ill.
St. Olaf Luth., New Hampton, Iowa



Eldon C. Person
Fargo, N. Dak.
St. Pauli Ev. and St. Hilaire Ev. Luth., St. Hilaire, Minn.

Roy Milton Quill
Decorah, Iowa
First Luth., Clarion, Iowa

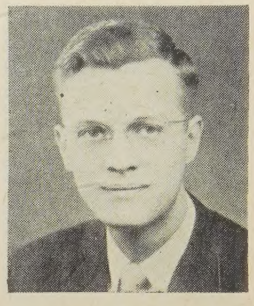


John R. Refsell
Robbinsdale, Minn.
Trinity Luth., South Milwaukee, Wis.

Emmet C. Rogness
Forest City, Iowa
Trinity Luth., Crookston, Minn

Palmer Edmund Russeth
Minneapolis, Minn.
St. Luke's Luth., Franklin, Minn.

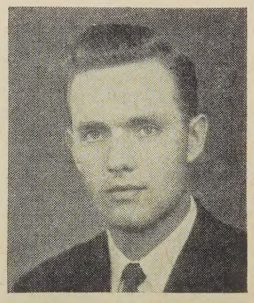
Joel Olaf Rustad
Lanesboro, Minn.
Graduate study in clinical training



Gerald L. Rygh
Des Moines, Iowa
Mount Carmel Luth., Milwaukee, Wis.

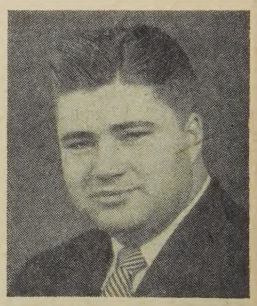
Orville D. Sanderson
Jackson, Minn.
Fertile and Ellington Luth., Fertile, Iowa

William H. Schumacher
Eau Claire, Wis.
Clark Center, Good Hope, and St. Paul Luth., Clark, S. Dak.



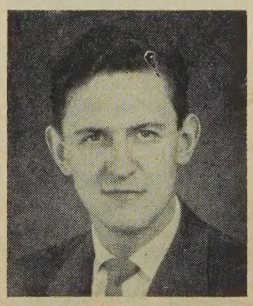
Dwane H. Shay
Mt. Vernon, S. Dak.
First Luth., Artesian, S. Dak.; Forestburg Luth., Forestburg, S. Dak.; Bethany Luth., Woonsocket, S. Dak.

Harvey Sigurdson
Inglewood, Calif.
Faith Luth., Arcata, Calif.



J. David Simonson
Audubon, Minn.
Graduate study

Herbert M. Skarie
Audubon, Minn.
Graduate work in clinical pastoral training

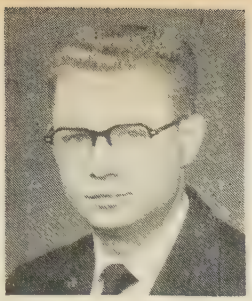


Verlyn O. Smith
Rapid City, S. Dak.
Grace Luth., Sturgis, S. Dak.; Immanuel Luth., Whitewood, S. Dak.

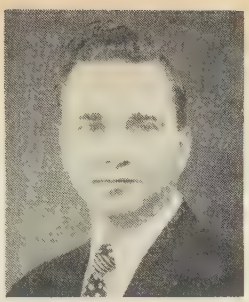
William Albert Smith
Heron Lake, Minn.
Navarino Ev., Jerusalem, and St. John's Luth., Navarino, Wis.

William A. Smith
Laredo, Texas
To mission field in Tanganyika, Africa (National Lutheran Council)

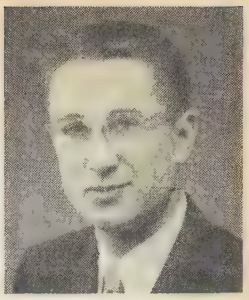
A. Marlin Stene
Emmons, Minn.
aint Paul's Luth., Manitowoc, Vis.



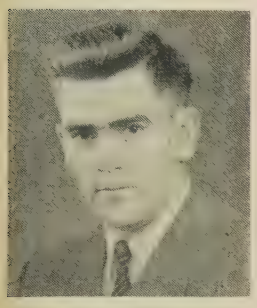
Lloyd Svendsbye
Hamlet, N. Dak.
Graduate study



Peter N. Tengesdal
Maxbass, N. Dak.
Our Saviour's Luth., Williston, N. Dak.; Rosseland Luth., Alexander, N. Dak.; Home Mission call, Buford-Trenton, N. Dak.

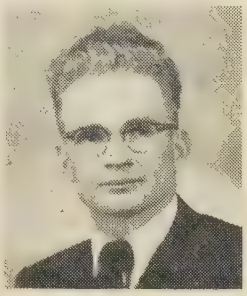


Douglas A. Thorkelson
Valley City, N. Dak.
First Luth., Wabek, N. Dak.; Bethesda, Raub, N. Dak.; First and Lucky Mound Luth., Parshall, N. Dak.



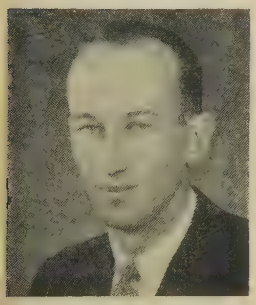
Wesley Duane Tollefson
Seattle, Wash.
ort Madison Luth., Winslow, Vash.

Lowell I. Torgerson, Jr.
Park Ridge, Ill.
Bethesda Luth., Ames, Iowa

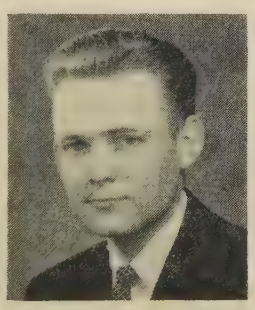


Alfred Tysseland
Eastend, Saskatchewan, Canada
Amisk-Metiskow parish in Alberta

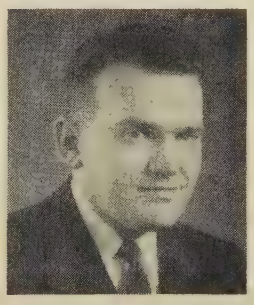
Richard G. Ulvilden
La Crosse, Wis.
Rush River and Our Savior's, River Falls, Wis.



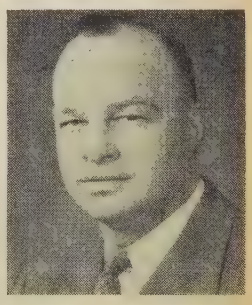
Einar D. Unseth
Westby, Wis.
mission field in Japan



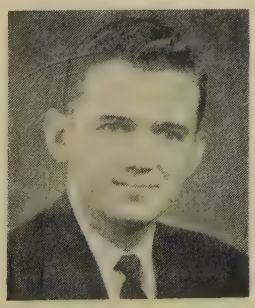
N. Paul Vogen
Newark, Ill.
Assistant pastor, East Side Luth., Sioux Falls, S. Dak.



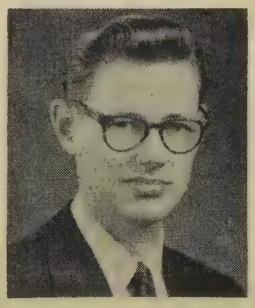
Harold O. Ward
Mabel, Minn.
Christine, So. Pleasant, and Hickson Luth., Christine, N. Dak.



Nolan A. Watson
Minneapolis, Minn.
Bergen Ev. Luth. and Home Mission call, Glencoe, Minn.



Lowell Carl Wigdahl
Emmetsburg, Iowa
Graduate study.



Marlin D. Wogstad
Albert Lea, Minn.
To mission field in Formosa

The "In-Between" Year

Paul A. R

The year of internship for students at Luther Seminary comes between the second (middler) and third (senior) year of classes. It thus provides the student with an opportunity to acquire a year of practical experience in the "field" and to smooth off some of the rough edges before the final coat of classroom polish is applied. Although the year of internship is highly recommended by the Seminary, it is not compulsory and is on a voluntary basis. At the present time, 51 students are working as interns throughout the country; it is hoped that next fall this number will be increased to over 70—and the territory expanded to include Alaska.

As stated in the Seminary catalog: "The basic purpose of internship is well-rounded training for the Christian ministry." The adage that "you can't learn everything in books" is particularly applicable to the future pastor. Since 1934, therefore, The Evangelical Lutheran Church has adopted in its training program for the ministry this year of parish work. And it is not infrequent to hear a young pastor state: "My year of internship was my most valuable year at the Seminary."

To receive this well-rounded training, the work of the intern is under the direct supervision of one of the pastors of our Church. This intern-pastor relationship is an important one and is often the determining factor in making the year a success or otherwise. Therefore, it has been the policy of the Seminary to permit the student and pastor to determine the place of internship by mutual agreement as much as possible. These negotiations are generally carried on during the winter months. Internship appointments which are not completed in this manner are then assigned by the faculty.

The type of work that a student does on his year of internship is anything but standardized. The Seminary has set forth but three requirements: (1) that the intern complete a reading list as assigned by the faculty; (2) that he be given, as far as possible, regular study time to do this work; and (3) that he write regular reports of his work and progress to the president of the Seminary. Aside from these requirements, the diversity of work and experiences is as varied as each individual location, congregation, and pastor will allow.

The "average" intern usually fills a position comparable to that of an assistant pastor. His work is done in one of our larger congregations and is diverse enough so as to give him a broad basis of training, with special responsibilities generally in regard to the youth work and Sunday school of the church. He fills the pulpit at least once a month and assists the local pastor in calling, visitation, organizational work, and certain office duties.

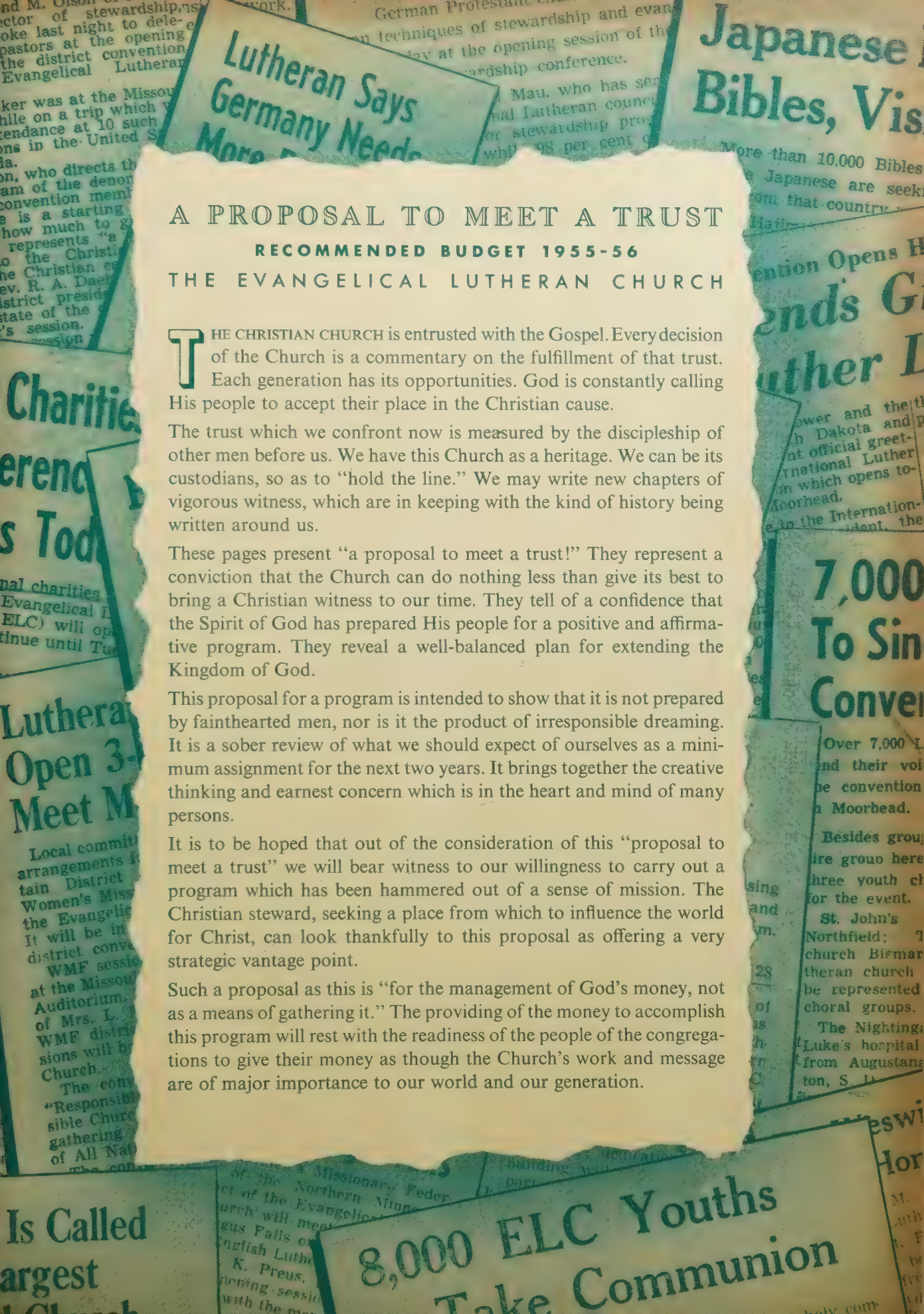
In some cases the intern is assigned to a multiple p ish and will have direct responsibility for one or m of the congregations in that parish while under supervision of the parish pastor or the district preside A popular roll filled by some interns is that of L director and student counsellor in those towns wh state or church colleges are located. There are over men who are doing work of this type at the pres time.

However, it often happens that an intern will more than he bargained for when he agrees to "assi in a church. It is not infrequent for the local pastor accept a call to some other congregation and thus lea the "assistant pastor" behind the wheel—when thought he would be observing from the rear seat. may lose a few pounds, and even more sleep, but learns a wonderful lesson in how patient and und standing a congregation can be. One intern tells how really put this patience to the test one Sunday morni when he was notified a few minutes before servic were to begin that the pastor had been taken sudden ill.

Contrary to general belief, a pastor is not a "natura when it comes to such duties as preaching, diplomac and visitation. Another intern reports how he dread that first call he was supposed to make. He drove o and found the address, but it took him three tri around the block before he had the nerve to go up an knock on the door. It is then added that now he lool forward to calling and visitation with a feeling of a ticipation. It is training such as this that makes the ye of internship so invaluable.

If internship can prove to be so valuable, why do n all the students take advantage of such an opportunity There are valid answers to this question: All studen at the Seminary are not going into the parish ministr and to them such a year would not have the value tha it would to others. Some students feel that parish wor done during the summer months and while at schoo is an adequate substitute for internship. Others, wh have acquired families along with their educations, fin that the economic pressures of an extra year outweig the benefits to be received. However, for those student who are married and find it possible to go out on intern ship, there is the added advantage to the wives of having a chance to observe and participate in the life of th parish before they are on their own. This year ove twenty of the interns are married. Of the remaining thirty who were single when they left, it is not safe t estimate how many will return in the same condition

(Continued on page 461



A PROPOSAL TO MEET A TRUST

RECOMMENDED BUDGET 1955-56

THE EVANGELICAL LUTHERAN CHURCH

THE CHRISTIAN CHURCH is entrusted with the Gospel. Every decision of the Church is a commentary on the fulfillment of that trust. Each generation has its opportunities. God is constantly calling His people to accept their place in the Christian cause.

The trust which we confront now is measured by the discipleship of other men before us. We have this Church as a heritage. We can be its custodians, so as to "hold the line." We may write new chapters of vigorous witness, which are in keeping with the kind of history being written around us.

These pages present "a proposal to meet a trust!" They represent a conviction that the Church can do nothing less than give its best to bring a Christian witness to our time. They tell of a confidence that the Spirit of God has prepared His people for a positive and affirmative program. They reveal a well-balanced plan for extending the Kingdom of God.

This proposal for a program is intended to show that it is not prepared by fainthearted men, nor is it the product of irresponsible dreaming. It is a sober review of what we should expect of ourselves as a minimum assignment for the next two years. It brings together the creative thinking and earnest concern which is in the heart and mind of many persons.

It is to be hoped that out of the consideration of this "proposal to meet a trust" we will bear witness to our willingness to carry out a program which has been hammered out of a sense of mission. The Christian steward, seeking a place from which to influence the world for Christ, can look thankfully to this proposal as offering a very strategic vantage point.

Such a proposal as this is "for the management of God's money, not as a means of gathering it." The providing of the money to accomplish this program will rest with the readiness of the people of the congregations to give their money as though the Church's work and message are of major importance to our world and our generation.

DEPARTMENT OF CHRISTIAN EDUCATION

	1953-54	1955-56
THEOLOGICAL SEMINARIES Luther, St. Paul Luther, Canada	$157,000.00	$195,000.00
SCHOOLS AND COLLEGES Five Senior Colleges One Junior College Three Academies	520,500.00	608,000.00
PRO-RATED AMOUNTS	85,000.00	
PARISH EDUCATION	60,000.00	65,000.00
ADMINISTRATIVE OFFICES, DEPARTMENT OF CHRISTIAN EDUCATION Staff salaries, supplies, travel, printing, promotion, maintenance, rent, expenses—Board of Christian Education	26,000.00	38,500.00
CHURCH AUDITS OF COLLEGES	6,600.00	10,000.00
EQUALIZATION FUND	45,000.00	
SERVICES AND SUBSIDIES	14,900.00	19,500.00
TOTAL	$915,000.00	$936,000.00

DEPARTMENT OF HOME MISSIONS

	1953-54	1955-56
DISTRICT FIELD WORK	$ 89,750.00	$ 90,000.00
SPECIAL MISSIONS	74,500.00	75,000.00
HOME OFFICE	27,200.00	28,000.00
MISCELLANEOUS	3,700.00	4,000.00
PARISH WORKERS	25,000.00	30,000.00
SUBSIDIES TO CONGREGATIONS	412,487.98	463,000.00
TOTAL	$632,637.98	$690,000.00

FOREIGN MISSIONS BUDGET

	1953-54	1955-56
CHINA		
Salaries, Stations, Travel	$127,860.00	$132,860.00
JAPAN		
Salaries, Stations, Travel	149,693.00	157,330.00
MADAGASCAR		
Salaries, Stations, Travel	203,726.00	212,625.00
SOUTH AFRICA		
Salaries, Stations, Travel	113,534.00	118,448.00
SUDAN MISSIONS		
Salaries, Stations, Travel	111,300.00	115,700.00
HOME BASE	50,000.00	50,000.00
PRORATED AMOUNTS	100,000.00	
MISCELLANEOUS	2,500.00	2,500.00
TOTALS	$858,613.00	$789,463.00
Less special gifts	108,613.00	99,463.00
Net Totals	$750,000.00	$690,000.00

BOARD OF CHARITIES

	1953-54	1955-56
CHILDREN'S HOMES	$ 99,311.57	$ 92,620.00
HOMES FOR THE AGED	55,641.39	59,100.00
LUTHERAN WELFARE SOCIETIES AND COUNCILS	57,615.15	64,550.00
MISCELLANEOUS INSTITUTIONS	21,000.00	28,000.00
INSTITUTIONAL CHAPLAINS	54,594.45	60,660.00
SCHOLARSHIPS AND SUBSIDIES	18,648.84	16,000.00
ADMINISTRATION, OFFICE, TRAVEL, AND PROMOTION	25,601.07	39,070.00
TOTAL	$332,412.47	$360,000.00

DEPARTMENT OF PENSIONS

REQUIREMENTS:	1953-54	1955-56
ANNUAL INSTALLMENT . . . . . For pension benefits, as determined by actuaries.	$205,908.00	$205,908.00
OPERATIONAL EXPENSES . . . . . For salaries, wages, field service and office expenses.	32,000.00	35,253.00
DEATH BENEFIT RESERVE . . . . . For dependents of deceased members, as Church decides.	None	32,247.00
DISABILITY RESERVE . . . . . For permanently disabled members.	31,000.00	21,000.00
CONTINGENCIES . . . . . For protection against possible drop in income.	14,092.00	5,592.00
TOTALS	$283,000.00	$300,000.00
ANTICIPATED INCOME:		
BUDGET RECEIPTS . . . . . $210,000 in 1954, prorated amounts of $32,000 deducted.	$178,000.00	$190,000.00
2% CONGREGATION CONTRIBUTIONS, NET	75,000.00	80,000.00
A SHARE OF AUGSBURG PUBLISHING HOUSE PROFITS . . .	30,000.00	30,000.00
TOTALS	$283,000.00	$300,000.00

LUTHERAN COOPERATION

	1954	1955-56
***LUTHERAN WORLD ACTION—USA**	$583,880.00	$604,657.00
****LUTHERAN WORLD ACTION—CANADA**	11,500.00	11,500.00
*****NATIONAL LUTHERAN COUNCIL** .	110,573.00	121,843.00
LUTHERAN WORLD FEDERATION .	5,000.00	6,000.00
SUBSIDY—D. P. PASTORS	14,107.00	
PENSIONS FOR CHAPLAINS . . .	5,000.00	6,000.00
CONTINGENCY	15,113.00	
TOTAL	$745,173.00	$750,000.00

*Lutheran World Action—USA includes
1 Lutheran World Service—Refugees and Interchurch aid;
2 Younger Churches and Orphaned Missions;
3 Lutheran World Relief, Inc.;
4 Ministry to Military Personnel;
5 Service to Immigrants in U.S.A.;
6 Promotion and Publicity;
7 Special Projects and Administration;
8 Cooperation in Latin America;
9 Cooperative Work with Other Agencies;
10 Emergency American Missions;
11 American Bible Society.

**Lutheran World Action—Canada includes:
1 Most of LWA-USA Projects;
2 Canadian Lutheran Council.

***National Lutheran Council includes:
1 N. L. C. Administration;
2 Division of Public Relations;
3 Division of American Missions;
4 Service to Military Personnel;
5 Division of Student Service;
6 Division of Welfare;
7 Christian Approach to Jewish People;
8 Negro Missions;
9 Division of Lutheran Cooperation in Latin America.

ADMINISTRATION

	Expenditures for the Year Ending 1-31-54	Proposed Annual Budget for 1955-56
PRESIDENT'S OFFICE		
Total Expenditures	($15,808.57)	($24,668.00)
Less Income—General Church Endowment	(14,668.05)	(14,668.00)
Total From Budget	$ 1,140.52	$ 10,000.00
GENERAL SECRETARY'S OFFICE	20,092.14	22,000.00
TREASURER'S OFFICE		
Total From Budget	66,244.70	71,000.00
FINANCIAL SECRETARY—CANADA	1,920.00	2,000.00
AUDITOR	5,523.22	5,775.00
DISTRICT PRESIDENT, DISTRICT SECRETARY, CHURCH COUNCIL	74,524.35	73,800.00
BOARD OF TRUSTEES	6,371.61	6,000.00
DIRECTOR OF STEWARDSHIP	95,509.89	105,000.00
INSURANCE COMMITTEE, IN MEMORIAM RECEIPTS, TRANSPORTATION BUREAU	2,378.30	3,250.00
CONVENTION AND SUNDRY COMMITTEE EXPENSE	14,390.32	23,000.00
WORKMEN'S COMPENSATION, SERVICE SECTION, CONTINGENT	2,026.06	30,075.00
TOTAL	$290,121.11	$351,900.00

SPECIAL SERVICES

	Expenditures for the Year Ending 1-31-54	Proposed Budget for 1955-56
PUBLIC RELATIONS—TV	$ 32,212.79	$ 30,500.00
SUBSIDIES TO RADIO STATIONS		7,500.00
TOTAL		$ 38,000.00
PLACEMENT SERVICE	$ 18,000.00	$ 18,000.00
BOOK MISSION	20,000.00	18,000.00
CHORAL UNION	5,103.06	5,000.00
NORWEGIAN CONFERENCE		2,600.00
CHAPLAINCY COMMISSION		7,500.00
DIACONATE		12,000.00
TOTAL SPECIAL SERVICES	$ 75,315.85	$101,100.00

AUXILIARIES

	Expenditures for the Year Ending 1-31-54	Proposed Budget for 1955-56
WOMEN'S MISSIONARY FEDERATION	$ 30,000.00	$ 30,000.00
L. D. R.	14,500.00	16,000.00
BROTHERHOOD OF THE E. L. C.	35,000.00	35,000.00
TOTAL AUXILIARIES	$ 79,500.00	$ 81,000.00

Resolutions Relating to the Budget Proposals

The four resolutions which follow are based on the report of the Board of Trustees which is presented to the General Convention of The Evangelical Lutheran Church, June 9-15, 1954. These resolutions are reported here because each of them is related to the Budget proposal presented in these pages. Decisions to be made should be weighed in the light of all four resolutions.

It is important to note that if the proposal for the Recommended Budget is acceptable to the Convention its adoption should be preceded by adoption of Resolutions 1 and 2. The Board of Trustees recommends this action.

Resolution 4 is presented at this Convention to allow for proper planning of the 1957-58 Budget, if the Convention is receptive to making such a proposed change.

RESOLUTION 1 "CREDIT FOR CONTRIBUTIONS TO THE BUDGET"

WHEREAS, it is the desire of The Evangelical Lutheran Church to serve God through the best possible management of money given in His name; and

WHEREAS, present methods of crediting contributions from the congregations for the budget of the Church permit the fiscal year to end with some departments receiving less than the percentage ratio of the total received and others receiving more; and

WHEREAS, the adoption of a budget by the General Convention of the Church implies its intention to have each department share in the annual budget income in proportion to its designated percentage ratio; therefore

BE IT RESOLVED, That The Evangelical Lutheran Church declares its intention, in voting the biennial budget, to have all departments share in income received for that budget in proportion to designated percentage ratio, up to 100 per cent of the voted budget; and

BE IT FURTHER RESOLVED, That the Board of Trustees and the Treasurer are hereby authorized to take such steps as may be necessary to accomplish this for the 1954 fiscal year and succeeding bienniums, taking care to safeguard the right of contributors to designate gifts for particular causes or departments.

RESOLUTION 2 "LUTHERAN COOPERATION AS SEGMENT OF THE BUDGET"

RESOLVED, That funds needed for Lutheran World Action, the National Lutheran Council, the Canadian Lutheran Council, and other work in the area of Lutheran cooperation, all of which are currently included in the Lutheran World Action-National Lutheran Council budget, shall be included as a segment of the 1955-56 budget of the Church together with and holding equal position with Christian Education, Home Missions, Foreign Missions, Charities, and Pensions.

RESOLUTION 3 "RECOMMENDED BUDGET FOR 1955-56"

WHEREAS, the Board of Trustees and the Director of Stewardship, in consultation with representatives of the five departments of the Church, have carefully considered the factors of need and the stewardship maturity of the Church in the establishing of a recommended budget for 1955-56, and,

WHEREAS, the necessity of providing additional funds for further supplement to salaries at our Church schools is of major concern in examining present needs, and,

WHEREAS, the Board of Trustees recommends that Lutheran World Action, National Lutheran Council and Canadian Lutheran Council be included in the Budget under the title of Lutheran Cooperation, and that procedures in crediting receipts for the Budget shall be changed, therefore,

BE IT RESOLVED, That the annual Budget for the years 1955-56, including Lutheran Cooperation, be set at $4,150,000, and,

BE IT FURTHER RESOLVED, That subject to approval of Resolutions 1 and 2 the division of the $4,150,000 shall be as follows:

Christian Education	$690,000		
Education Extra	246,000	$ 936,000	22.55%
Home Missions		690,000	16.63
Foreign Missions		690,000	16.63
Charities		360,000	8.67
Pensions		190,000	4.58
Lutheran Cooperation		750,000	18.07
Administration		351,900	8.48
Special Services		101,100	2.44
Auxiliaries		81,000	1.95
		$4,150,000	100.00%

This resolution on the Recommended Budget for 1955-56 is best understood in the light of these facts:

1. At present the amounts required for Administration, Special Services and Auxiliaries are pro-rated to the five departments. The amounts the departments actually have available for operation are the net amounts after deducting the pro-rated amounts.
2. The Budget for the Departments for 1953-54, including the pro-rated amounts, is $3,000,000. The portion of the Recommended Budget for 1955-56 which covers this same work totals $3,400,000.
3. The Budget for Lutheran Cooperation for 1954 includes Lutheran World Action, the National Lutheran Council and the Canadian Lutheran Council. Including the ten per cent additional request for Lutheran World Action for 1954, this Lutheran Cooperation Budget totals $745,173. The portion of the Recommended Budget for 1955-56 which covers this same work totals $750,000.
4. The total in the Recommended Budget for 1955-56, including the $3,400,000 for the Departments which includes the pro-rated amounts and the $750,000 for Lutheran Cooperation, is the $4,150,000 indicated above.

RESOLUTION 4 "BUDGET PLAN FOR 1957-58"

WHEREAS, the Report of the Joint Union Committee to the Conventions of the Negotiating Bodies (see Report, pages 59-65) presents a carefully studied and developed plan for the budget of the proposed church body, and,

WHEREAS, this plan proposes a number of elements which could strengthen the budget procedures of our Church without awaiting the results of the merger negotiations, and,

WHEREAS, this plan includes a three-part budget for the Current Program, Operation and Cooperation, and the Advance Program, and a budget approach to the congregations which asks them to determine prayerfully their own challenging objectives to the Kingdom enterprise instead of having an apportionment or quota assigned to them, and,

WHEREAS, it is possible to have this plan replace the present budget procedures in our Church for the 1957-58 biennium, accomplishing more immediately the several improvements which have been proposed in the plan, *therefore*,

BE IT RESOLVED, That the plan for the budget of the proposed church body contained in the Report of the Joint Union Committee to the Conventions of the Negotiating Bodies be adopted to be effective in the 1957-58 biennium and in succeeding years.

BE IT FURTHER RESOLVED, That the provision for establishing a Working Capital Fund shall not become effective until the Board of Trustees has made a study of this matter, and brings a recommendation to the next convention of the church body.

THE CHURCH HAS GREAT RESOURCES

FOR THE ACCOMPLISHING OF ITS MISSION

THE GREATEST RESOURCE

The greatest resource the Church has ever had, or can have, is the grace and power of the Triune God. Very ordinary men are continually equipped by God for great tasks. It has always been so. It will always be. Christ's Great Commission was accompanied with the promise, "I will be with you until the end of the world." Before His crucifixion He told His disciples, "You did not choose me, but I chose you and appointed you, that you should go and bear fruit and that your fruit should abide." The resource of the grace of God is our best equipment for our present mission. We will do well to rely on its sufficiency!

THERE ARE RESOURCES IN THE LIVES OF HIS PEOPLE

We have many people in our congregations. There are more than 900,000 baptized members. There are over 600,000 confirmed members. In 1952 our membership increased by 3.93 per cent; in 1951 by 3.72 per cent; and in 1950 by 3.39 per cent. Each of the people who make up our Church have possibilities for spiritual growth far beyond their present development. Each of them has a great possibility in responding to the trust God has given them in their life and their possessions. Each of them, when possessed by the love of Christ, is a great resource for the mission of the Church. At the same time, the mission of the Church is a great resource to each person, offering a means by which to accomplish God's will among men.

We can measure our resources in human lives by looking at God's gifts in our pastors and our splendid lay leadership. We can rejoice over these resources as they develop within the framework of fine congregations.

THERE ARE MATERIAL RESOURCES, TOO

The mission of our Church has not been completely accomplished, so that we can look only to the past. However, there is reassurance in the records. In 1950 our Church contributed $2,767,270.70 for the Budget and Lutheran World Action. In 1951 it amounted to $2,961,117.84, in 1952 it totaled $2,993,884.32 and in 1953 it reached $3,794,066.66. This is an increase of 7 per cent in 1951, of 1.1 per cent in 1952 and a remarkable 26.9 per cent in 1953.

Measured by per capita giving we have the people of our Church giving $4.79 a year for both the Budget and Lutheran World Action in 1950, $5.00 in 1951, $4.93 in 1952 and $6.14 in 1953.

The material resources still have been called on to a very small degree, except in scattered personal instances throughout the Church. God has given the means to His people. He waits on their obedience, and their faithfulness to their trust in the use of money and property.

In money and property controlled by the people of our congregations we have great resources for the accomplishing of our mission. We will be wise to confront the tasks which challenge us to what we ought to do, we who bear Christ's name.

DEPARTMENT OF STEWARDSHIP
The Evangelical Lutheran Church
422 South 5th Street
Minneapolis 15, Minnesota
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xtra-Curricular Life at the Seminary

Wesley Haugen

is a common thing for a pre-seminary student to proach his seminary years with misconceived ideas; his is so, it is certainly possible for you, the readers this magazine, to have mistaken ideas of what semi- y life is like. There might easily be wrong notions to the type of study which is followed, and just as ch so might there be error in the picture which is d of seminary extra-curricular life.

Looking back, this writer, at least, approached Luther eological Seminary with the understanding that he s now entering into some sort of special, vastly differ- type of existence. Not only would it be a specialized such as might be found in any graduate school, be heology, medicine, or law, but it would be a com- te change of life, even other-worldly. Somehow I had tten the idea that our Church had established on the ner of Como Avenue and Luther Place an institution uivalent to a stereotype monastery except for the cowl d habit. But coming to the seminary I found that my was not really changed much, that I fell in naturally th the round of activities just as I had when I entered lege or when I began high school. Life was still ive; people were still not embarrassed to laugh; work s still work.

All was not solemnity at the seminary, I found. In the l there was frequently a touch football game going out on the front lawn, and in the parking lot in back the dormitory there was often someone with his car gine partly dismantled. And in the boarding club here all the single students eat, mealtime seemed to ve the secondary function of providing an outlet for t and ridicule.

Neither was all saintliness at the seminary. Still pres- , as everywhere else, was selfishness and rudeness, de and jealousy, offensiveness and immaturity. Still eded here, as everywhere else, was growth in sancti- ation, an increase in the application of our faith to our .

the year went on I found that the seminary was fferent from college in one respect at least. Here was t the continuous round of activities outside the class- om to take up one's time. To be sure, there are extra- rricular activities, but because at the seminary every- e's interest is centered on the same subject, the activi- s are centralized on matters pertaining to theology and activities of the ministry. Organizations and interest groups have been organized on campus to draw the student body's attention to the many phases in the career to which they have been called and to sharpen their vision for matters in the work of the Kingdom.

One such organization is the Mission Society. It is only to be expected that such an important work of our Church should find a place not only in the regular course of study but also in extra-curricular investigation. Occasionally programs are scheduled for the whole student body by the society. A frequent part of the programs is the showing of movies which bring to color and life the fields where the Church is reaching out to the heathen. Guest speakers are engaged to come and present their knowledge and views on a particular mission field or on the mission program in general.

Another society which contributes to the broadening of our vision is the Theological Society. This group brings to the speech platform in the auditorium men who have made studies in special fields of theology. For example, Dr. C. K. Preus, pastor from Fergus Falls, presented a paper on Hermeneutics (theory of Biblical interpretation), and Dr. Gerald Brauer of Chicago University spoke to us on "Lutheran Theology and Social Action." Questions in such special fields constantly present themselves to us, and the accomplishment of the Theological Society is to make us aware of problems and the possible solutions to them.

Another approach to investigating the work within the Kingdom is through seminars, which are small informal classes conducted in a discussion method. All students are invited to these classes. Three of the seminars currently available are in the fields of personal work of the pastor, the charities program, and radio work. In conjunction with this radio seminar there is a radio workshop, where the theory learned in the seminar is put into practice. This group meets in our own radio chapel to learn first hand the work of programming and broadcasting. Many of you have perhaps heard the results of some of this work over WCAL.

All is not intake on the part of the student, however. Many students have an opportunity to put out with their time and talents. This "output" includes teaching Sunday school, advising Luther Leagues, hospital visitation, choir directing, and the recently added project of probation counseling with young law offenders.

EDIT

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THE REPORT OF TH

The last chapter of the *Report on Polity and Organization* (Chapter XV) deals with "The Auxiliaries," by which are meant the voluntary organizations of young people, women, and men in the various congregations—Luther Leagues, Ladies' Guilds, Brotherhoods, and the like. The blueprint, of course, does not make any provision for the establishment of such on the parish level. It merely sets up a plan for their district and church-wide organization, and for their connection with the church body.

The objectives of the auxiliaries are clearly stated and are, we feel, fully adequate: "(1) To encourage members of the congregations of the church bodies to engage in the program and activities of the auxiliaries which shall be established. (2) To encourage the men, women, and youth of the church body to interest the unchurched and unsaved, and to become avenues of Christian growth, service, and fellowship." It will be noted that the *auxiliary* status of such organizations is emphasized: they are *auxiliary* to the work of the congregations in particular and of the church body in general. While we are not aware that there is any such over-all statement in the ELC, it certainly expresses our conception of auxiliary organizations.

Beyond such general considerations, however, it will be found that the *Report* makes certain provisions which are far removed from the current practice of our Church. The first becomes apparent in the opening sentence of the chapter: "There shall be auxiliaries. . . ." The second appears in the same section, immediately following the statement of objectives: "Auxiliaries shall be established only by action of the church body. . . ." The point is that in the new Church it is the church body itself that establishes the auxiliary structure; only the church body can alter it. It is, in other words, an organizational approach to the matter which implies that the auxiliaries are as definite a part of the structure of the Church as are its working divisions.

This is a new thought to us in the ELC. We have auxiliaries—good ones. They have grown from the congregational level, as members of congregations established societies and groups for special purposes. It was natural that these groups should associate themselves with like groups in other parishes—and so we find ourselves with our church-wide auxiliary organizations: the Women's Missionary Federation, the Brotherhood, the Young People's Luther League, and the Lutheran Daughters of the Reformation.

We doubt whether it has ever occurred to us that there should be any formal arrangement as to the connection between the auxiliaries and the Church. We take it for granted that they are connected with the Church, are loyal to it, work to further its purposes. As to any sort of "control," that has been limited to the control which is inherent in any organization wh receives budgetary support, as do all our auxilia except the Luther League. This possibly somewhat h hazard arrangement suits us fine, and without do most of us would have been quite content to see it c tinued in the new Church, with perhaps the addit of some device whereby the church body could "rec nize" an auxiliary at the church-wide level.

Having said that (and thus having indicated perh too plainly that we are somewhat less than happy o this chapter in the *Report),* we hasten to add that believe the proposals to be workable and that it will possible for the auxiliaries to function effectively un them. There may even be some merit in having thi "regularized" a bit.

Put as simply as possible, here is the proposal church connection with the auxiliaries: Auxiliaries be established among men, women, and young poe To begin with, there will be one auxiliary in each ca gory, with provision for more if a need arises or, p sumably, if there is a demand for them. The chu body, through the general convention, will elect a bo for the auxiliary (ies) in each category. In the case the young people, the Board of Youth Activities nominated and elected by the convention without c sultation with the young people themselves. In the c of the men and women, the convention simply ratif as a Board of Women's Activities and a Board of Me Activities the governing boards of the auxiliaries the selves, "co-opts" them, to use the word often employ in committee discussions of this matter. There are, th three such auxiliary boards, elected by the Church itse

The boards of auxiliary activities have rather bro duties: establishing policies, electing executives and s ting up administrative machinery, supervising the p gram of activities, taking heed to those in each categ who are not members of any local auxiliary activi Viewed as boards of the Church, they are policy maki and supervisory bodies.

To co-ordinate the auxiliary activities of the ent Church, provision is made for a Council of Auxilia Activities. It consists of 12 members: the executive a three members of each board. The Council will, amo other duties, recommend to the Church the organiz

uxiliaries"

COMMITTEE—16

of additional auxiliaries when and if there is need such.

far we have looked at the entire machinery from point of view of the church body. As to the auxiliar- themselves, in the case of both the men and the nen, the church-elected board and the auxiliary- ted board are one and the same. As a church-elected rd, each has the functions outlined above. As an liary-elected board, each will have the duties we are stomed to in both the WMF and Brotherhood in ELC. It appears to us that these two auxiliaries fare well under the proposal. Aside from the fact that *Report* provides for a much more formal link be- en auxiliary and church body (which, while we sider it unnecessary, is certainly not in any way g to hamper the program of these two auxiliaries), proposed changes from our practice are not radical.

Women's Missionary Federation in the new rch will doubtless function much as does that or- zation in the ELC; the same is true of the Brother- d.

the area of youth, the situation is radically different. Church elects the Board of Youth Activities, which urn fixes the policies, sets up the administrative hinery, and generally supervises the program. The her League, which, to begin with, is the only auxil- provided for in this area, has a board of its own— ompletely separate board. It will presumably be le up of young people, of Luther Leaguers. The exec- e of the Board of Youth Activities will be the execu- of the Luther League. The duties of the Luther gue Board are to "administer the program"; recom- d new activities and changes in the program; sug- projects, and so on.

Ve have the example of the American Lutheran rch to demonstrate that this plan is workable. Our r body has been operating under it for a number ears. If one of the negotiating bodies can do so essfully, so can the new body. We are convinced it is workable, even though we have not been able ecome at all enthusiastic about it.

Ve recommend the chapter on "The Auxiliaries" for careful study, especially by those who are active he affairs of our present auxiliaries. The question to be answered is not, "Is this ideal; is this what we are anxious to have?" but rather, remembering that this is of necessity a compromise of differing points of view and past practices, "Can it work; can the auxiliaries operate effectively under it?" We incline to believe that the answer to the latter question will be yes. We are not enthusiastic about the chapter; in fact, we consider it the weakest in the entire blueprint. But we also believe that it can be accepted and that the auxiliaries can operate under it.

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And so at long, long last we conclude this analysis of the *Report on Polity and Organization*. We are mindful of the weaknesses of our presentation and regret them. But we dare to hope that we have been able to give the readers of LUTHERAN HERALD some sort of idea of what the new Church will look like, if the negotiating bodies accept the *Report*. We also hope that we have been able to demonstrate that it is a pretty good blueprint, one which, under the guidance of God, can be made to operate effectively and well.

There remain a few other matters regarding the merger question at our June convention which must be discussed. We shall want to use possibly three more editorials on subjects of a more general nature.

Our Young Ministry

More than one hundred young men are pictured individually in this issue—the 1954 graduates of our two Luther Theological Seminaries, one in St. Paul, the other in Saskatoon. A few features about seminary life and thought are included for good measure, to make this a "Luther Seminary issue" of sorts.

The editor's contribution shall be a few remarks on one of the most amazing phenomena of today's Church —the youth of its ministry. A hurried paging through the ten most recent Annual Reports of The Evangelical Lutheran Church reveals that in that decade 683 men were ordained to the ministry. The count is not guaranteed, but if it errs it is toward being "short," not "long." Of the men graduating from the two seminaries now, 90 are definitely being ordained, which means that total additions to the Clergy Roster in eleven years have been 773.

Including the men who will be ordained this spring and summer, the Clergy Roster of the ELC will number 1,940. Of these, 1,420, or 70%, are parish pastors of the Church. That means that *a strong one half of the men serving the parishes of the Church* have been in the ministry eleven years or less. Since the average years of service of a pastor are in the neighborhood of 40, it follows that the average age of the men making up the Clergy Roster is far, far lower than it was only a decade ago.

Some interesting observations may be made. This is not the first time the pastorate of the Church has been entrusted to young men. Claus L. Clausen, one of the two men ordained the year our church was born (1843), was then 23 years old. Of the pastors helping to found the Norwegian Synod just a century ago, three were in their late twenties, one in the early thirties, and only two in what may be called "the middle years." To be sure, they had to work under pioneer conditions, and the physical stamina of youth was needed. On the other hand, may it not be argued that the men who are in the pastorates of today are "pioneering" in another sense and perhaps need the versatility, optimism, and resiliency which characterize youth?

When such a preponderance of young men is serving the parishes, there is the danger that experience does not get to play the part it should. It is easy to be somewhat scornful of the maturity and seasoning which the years bring. It would not be well if there should get to be a disregard of the "fathers" because of the preponderance of the "brothers."

Let it be added that we doubt whether we at any time in the history of our Church have had a ministry better equipped than the young men of today. That is in part due to the type of men who head and teach at our theological seminaries, in part to the training given at our colleges, and in large measure to the peculiar experience many of the young men had in the armed services. No one who has even a superficial acquaintanceship with the men on our Clergy Roster and the type of ministry they are carrying on can but thank God for sending such "laborers into the harvest."

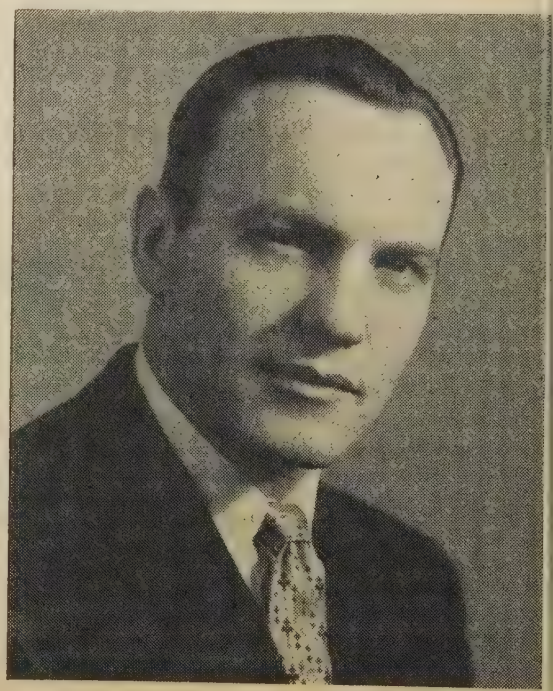
A second amazing fact is that the ELC seems to be able to absorb an almost unlimited number of pastors. Only a quarter of a century ago, a class of 20 or 30 was large. Look at these figures for the past 11 years: 65; 95; 51; 32; 35; 53; 51; 80; 116; 105; 110. When graduation figures began to rise and continued at a high level, there were many who were sure that there would be far too many pastors, with older men being squeezed out at the top long before they should retire; and with young men being trampled at the bottom, two or three men for every vacant parish. The truth is that we have never yet been quite able to keep up with the demand. There is not a serious shortage of pastors in the ELC, but there is far from being an over-supply.

What becomes of them? The most obvious answer of course is that our phenomenal Home Mission growth accounts for a great deal, not because the newly ordained men are being called into newly opened fields (they seldom are), but because each new field demands and gets a pastor, thus creating a vacancy somewhere. Then there is the encouraging fact that more and more large parishes are being realigned and re-organized. One district president told us recently that 14 parishes had been added to his district the past two through realignment and re-organization. And he a "Thirty-nine more realignments are possible in m trict." More modest increases in other areas of the istry continue to absorb the theological candidate the two we have mentioned are without doubt the important.

As it appears to us, the Lord is answering very ally these days the prayer of His Church, "Send laborers." As we thank God for His answer t prayers, we pray His blessing upon the new gro His servants we are now receiving into the ranks ministry. May their ministry be rich and full!

Bob Lee to Assume New Position

Robert E. A. Lee, Minneapolis, will become exec secretary on July 1 of the "Martin Luther" film ag Lutheran Church Productions, Inc., with headqu in New York.



He is assistant director of public relations for Evangelical Lutheran Church, and executive directo ELC Films, church-owned agency for religious mo picture and filmstrip production and distribution. election and its acceptance was announced by Dr. C. Empie, New York, executive director of the Nati Lutheran Council and LCP board chairman.

Lutheran Church Productions, participated in by

erican, Augustana, Missouri Synod, and United Lu-an Church bodies, together with the ELC and NLC, sored the production of "Martin Luther" by Louis Rochemont Associates. The film had its world pre-e in Minneapolis a year ago, when it was attended ome 97,000 persons. Since then it has had over 2,000 S. and Canada engagements. Its foreign distribution launched last month with a premiere in Hannover, many, of the version in the German language. The *York Times,* among other newspapers, listed "Mar-Luther" among "the ten best films of 1953."

his new post, Lee will succeed Henry Endress, York, who has headed LCP since it was organized 951. Endress will return full-time to his duties as ardship secretary of the ULCA and executive direc-of the Lutheran Laymen's Movement for Steward-. Serving as co-executive of LCP during the pro-ion of "Martin Luther" was Melvin Schlake, St. is, now director of Lutheran Television Productions ducing the TV series "This Is the Life") for the heran Church—Missouri Synod.

e originated and has, for the past six years, written, cted, and produced the "Children's Chapel" radio s of dramatized Bible stories for the ELC board of istian Education over some 40 stations. Previously had been announcer and program director for IN in the Twin Cities.

graduate of Luther College, Decorah, Iowa, Lee veteran of World War II duty as a Navy pilot. He harried and has four children.

e "In Between" Year

tinued from page 456)

as been the experience of past years that the fatality among single interns has been extremely heavy. During this past year, the interns have scheduled egular exchange of news, impressions, and ideas ugh the use of mimeographed letters. It has been resting to note the close similarity of experiences the feeling that the year of parish work is not only of training but of spiritual growth. The potential he lay people becomes viewed with a new respect; task confronting a minister of the Gospel takes on dimensions; and the strength and guidance of the y Spirit emerges from the realm of theory to that eality and complete dependence.

Because of limited space, it was impossible to include the section "Toward the General Convention" in this issue, but it will be resumed in the issue following.

Christian, Be in Remembrance

Harold B. Kildahl

THE FOURTH SUNDAY AFTER EASTER
May 16, 1954
Text: John 17:9-17

Be in remembrance—Christ prays for you. He prays for you, Christian man, identified with Christ as you live your days in earth, with your citizenship in Heaven. Isn't that what He said, you are in the world, but you are not of the world? For Christian men and women that is important. It's easy to slip and sag a bit here and there, to become tangled up with the affairs of daily routine and daily problems—making a living, keeping a family going, taking part in civic and social affairs—and still be able to keep identity with Christ fresh and alive and tingling. You may be a machinist or a mechanic of some sort, and be paid for the doing, but your greater vocation is to be a Christian machinist, a Christian mechanic, and to remember that Christ prays for you. Get it good, now—Christian people like you are *in* the world. It cannot be otherwise. But Christian people like you are not *of* the world.

Be in remembrance—Christ did not pray that you should be taken out of the world. None of that. He did not pray that somehow you might escape from it all. The problems of your life are tests for you; the plight of the world is a challenge for you; the plagues that attack the souls of men are objectives for you to overcome in the strength of the Lord. Christ did not pray to take you out. He prayed to put you in—and He prayed that while you are in the world you should be kept from evil. You are surrounded by prayer, dear friend, as you live each day and bear your burdens and the burdens of your fellowmen.

Be in remembrance—Christ has given you the Word, God's Word, the eternal truth. It is your guide and only rule for faith and life. Machinist and mechanic, housewife and clerk, don't forget, while you are in the world you are not alone or helpless. The Word, the power of God unto salvation is yours, and through that Word divine Christ stands by. Use it, then. Use it, study it, learn it, place it in your very deepest heart's recess; apply it, practice it, obey it, and follow it—let it truly be a lamp and a light unto your way from day to day. It is Christ's gift to you to guide you in the world and to keep you from the world.

Be in remembrance—"Grant us to grow in grace each day" is more than a line from a hymn; it is a prayer that is answered in the lives of Christian people as the Spirit of God, moving in the Word, sanctifies the life of the believer. Remember, friend, remember that holiness can be yours by the grace of God through faith in Jesus Christ.

Meditations for the Family Altar

J. R. He

TOWARD THE FIFTH SUNDAY AFTER EASTER

The Epistle: Hebrews 7:18-25

The Gospel: John 17

Monday, May 17
PRAYER PROJECTS
Read 1 Timothy 2:1-6

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men.

A good exercise, and one that will serve to strengthen my own faith, is the practice of prayer for others. In writing to Timothy, Paul makes this plain when he says, "I urge . . . that prayers . . . be made for all men."

There are many people for whom I can pray. First, but not selfishly, I should pray for the members of my own household. Beyond the family circle there are relatives and friends. Some of these are under particular burdens and need added strength to carry their load. I should pray for my pastor, that God will guide him and use him in his important work. My enemies need my prayers, and those who are careless and indifferent.

The whole point in praying for others is that God hears prayer, and answers. It is a Christian duty as well as a kindness to pray "for all men."

Hear our prayers for one another, O God.

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Tuesday, May 18
KEEP ON PRAYING
Read Luke 11:5-13

"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

Jesus tells us that the man who was bothered by his neighbor at midnight did get up, after a long while, and give him bread. But it took a great deal of knocking on the door. This parable is meant to illustrate that God will hear our prayers. Sometimes He will answer them only after we have continued praying for a long season.

If there is some particular thing for which we are praying, and God seems slow to hear, we should not give up. Rather, we should keep right on "asking, seeking, knocking."

Monica, the mother of Augustine, prayed constantly for her wayward son, but there seemed to be no change in him. One day she told a friend how discouraged she was because her prayers were unanswered. The friend replied, "The child of so many prayers can never be lost." It was true. Her son, Augustine, was converted and became a great Christian. Persist in prayer.

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Wednesday, May 19
POWER OF THE WORD
Read Isaiah 55:6-11

So shall my word be that goes from my mouth; it shall not return empty, but it shall accomplish that I purpose.

Wherever the Word of God is free course, it accomplishes great It is a power that changes death t recreates men, and establishes the dom of God on earth.

A man sent his copy of the New ment to the bookbinders for repa was nearly worn out, but he wish restore it because he had used it for years. When the Testament was ret he noticed that the gold lettering c back had been reduced from "The Testament" to three simple letters N. T.," which is the abbreviatio dynamite. Smiling, he thought to hi how appropriate the title.

How thankful we should be to the Word of God! Let us believe trust it, and be ready to declare it the power of God unto salvatio everyone who will believe.

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Thursday, May 20
ON THE FENCE
Read Revelation 3:14-22

"I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth."

The Church in Laodicea was on the fence. It was neither cold nor hot. It was lukewarm. It was not made up of warm-hearted, confessing, rejoicing Christians. But at the same time, its members could not be classified as disbelievers. These people did not exactly confess Christ, and they did not exactly deny Him. They were just lukewarm. They were on the fence.

A Church that is on the fence is no good to God, and it is no good to itself or the people who are its members. God warns such Churches that they should repent, become alive, and zealous. If they fail to do this, there is only one course open to God. "I will spew you out of my mouth."

The Church must take care that it does not settled down to an indifferent existence. It must be alive unto God.

Friday, May 21
THE COUNSELOR
Read John 14:13-21

"If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever."

God is always true and faithful to those who are sincere in their Christian faith. Those who seek to live according to the commands of Christ are never left to "make it alone." They are given the gift of the Holy Spirit, the Counselor, Who empowers them and remains with them as a true Companion.

Here is a truth worth remembering. A young man, given a difficult assignment with the army asked what he was expected to do when he reached a certain point in his journey. "By that time," he said, "I will be so tired I will not be able to stand." "Don't worry," he was told, "there will be someone there to meet you, and give you a lift."

With us ever is the Counselor. His help, instruction, guidance, companionship is of great value. Cherish always this gift with which God remembers His own.

Saturday, May 22
STEADFAST LOVE
Read Isaiah 54:7-13

"For the mountains may depart the hills be removed, but my steadfas shall not depart from you . . . say Lord, who has compassion on you."

In the midst of a changing worl believe in a changeless God. Life c and goes, but God remains ever the It is this truth that God impresse His people through the beautiful v of the prophet, Isaiah.

God's steadfast love has been show many, many people who have depe upon it. It can become the assuranc any one who will cast his lot with A man, told that he had a mortal dis fell back on his strong faith in the nal love of God. He knew that even the mountains were made level, and had ceased to flow, and the stars gone out of the heavens, God would exist, and he, too, would be with He was sure of the Steadfast Love, one thing that will never change.

Change and decay in all around I see
O Thou who changest not, abide me!

ere and There on the Christian Front

Edited by Raymond M. Olson

IRCH HAS KEY TO MAU MAU BLEM SAYS BISHOP

itian rehabilitation work among an women and girls may be the on to Kenya's Mau Mau problem, e opinion of Dr. Leonard James ier, Anglican Bishop of Mombasa. n the Church and the State have restimated their responsibility in respect in the past," he said. "The ss of concentration upon the needs rican womanhood will determine large degree the extent to which whole Kikuyu tribe can be re- ed."

the Kikuyu country, Bishop ier said, African Christian groups proved the most effective means llying resistance to Mau Mau ter- n. Evangelistic efforts in the "bad" have brought a positive response former supporters of the terror-

activation and rehabilitation of the d core" terrorists on any large scale be impossible and may necessitate life detention, the bishop said, but who took the Mau Mau oath r duress can be "decontaminated" rdless of the oath's bestial rites and be saved.

HERANS FORM COMMISSION HUMAN RELATIONS

mation of a commission on human ions was approved by the Council utheran Churches of Greater St. s recently. The Council represents utheran Church—Missouri Synod regations in the area. The commis- will consist of five laymen, two ors, and a parochial school teacher. ims will be to:

udy Bible teachings on human re- lations and issue its findings for study by congregations.

udy economic, political and social trends in human relations and make itself an "authoritative source of information regarding them."

commend attitudes to be estab- lished and actions to be taken by the Council.

Offer its services to congregations and agencies of the Greater St. Louis area for consultation.

The Council said in a resolution that application of the Gospel of Christ to everyday living would contribute to the solution of racial tensions and other problems as well as foster healthy developments in the life of the Church. It added, "The Church of Jesus Christ should be in the forefront in the growing movement everywhere to solve problems in human relations."

CHURCHES WARNED OF PARADE OF TRIVIALITIES

Dr. John Heuss, rector of New York's historic Trinity Church, had some sharp things to say about the typical local church when he addressed the 28th annual meeting of the National Religious Publicity Council. He told the group not to place all the blame for the lack of a greater interest in religion at the door of secularism and materialism, but to lay some of it to "the constant parade of trivialities which the typical local church offers to the public."

"The only picture the average American has in his mind of organized Christianity in action," said Dr. Heuss, "is that of a local church on Main Street. If what goes on there is a sample of how the world is going to be saved, we can hardly blame him if he fails to be impressed." He asserted that the day-to-day activities of typical successful local churches were "so prosaic and so little related to anything except their own hand-to-mouth existence that the public cannot imagine in what way they can possibly influence the great affairs of the world."

Dr. Heuss said local congregations should recapture five basic qualities which distinguished the early Christian church: "a soul-shaking personal experience with Christ"; "the genuineness of its trust in God through Christ"; "the knowledge that it was a spirit-filled community"; "a glad awareness of the forgiveness of sin"; and the placing of little value on any organization or activity which does not contribute to worship, teaching, and the collection of alms for the needy.

CO-EDS TRAIN TO BE PASTORS' WIVES

Co-eds at Oklahoma City University who admit they want to become wives

SITE OF GRAHAM'S LONDON CRUSADE

RNS Photo

Photo shows exterior of Harringay Arena where Dr. Billy Graham is conducting nightly evangelistic meetings during his London crusade. In the first five weeks of the three-month campaign, nearly 500,000 persons heard him in this arena. Spokesmen for the evangelist said the results had surpassed results in the U. S. A.

of ministers have formed a unique club called the Co-Pilots. Of the twenty-two members, some are already engaged to clergymen or seminary students, others are religious education majors or are planning a career in church work.

All are agreed that a minister's wife has certain obligations that other wives don't have, and they're in Co-Pilots to learn what they are.

The Methodist-sponsored university also has a Sky Pilots Club, an association of ministerial students formed about seven years ago.

ASK SOCIAL SECURITY FOR CLERGY

The House Ways and Means Committee has been holding public hearings in process of considering a program to increase social security benefits and taxes and extend coverage to some 10,500,000 persons of whom about 250,000 are clergymen. Testifying favorably on the proposal to include clergymen were a representative of the National Council of Churches, a church pensions authority, a Southern Baptist official, and a Christian Scientist.

The approval of such a plan by Protestant representatives was dependent on its being on a voluntary basis. There was general opposition to inclusion of ministers in social security under an employee-employer relationship by both pay taxes into the system an arrangement might raise iss volving the separation of Chur State.

Dr. M. Forest Ashbrook, ap on behalf of the National Cou Churches, urged that the adm tion amend its proposal to make ters eligible upon their individu tion as "self-employed" perso this plan were used," he add would be desirable to have the t defined as to cover the various and conditions of employment in religious bodies."

He added, "It is our convictio there should be no interference the continuation of present p programs, but that permissive l tion to enable ministers to part in social security as a supplem any existing pension plans wou the judgment of most of our co ency, be right and desirable."

BIRTHDAY PENNIES FOR CHURCH

RNS Photo

Every year on her birthday Marie Cooper contributes 100 pennies for each year of her age to the Seventh-day Adventist church in Azusa, California, for its mission fund. The 12-year-old girl gives not just ordinary pennies, but the white coins cast during World War II. This year the superintendent of the Sabbath school matched the girl's offering with 1,200 pennies she herself collected during the year. Photo shows Marie presenting her gift, a grand total of 2,400 pennies, to the Sabbath school secretary of the Pacific Union Conference, Mr. R. R. Breitigam.

CHILDREN 'BREAK GROUND'

RNS Photo

Children use little shovels at ground-breaking ceremonies for a new educational-fellowship unit of the Trinitarian Congregational Church, Wayland, Mass. The youngsters started digging while the Rev. George A. Hodgkins, pastor (right), was leading the singing of the closing hymn in the ground-breaking service. The pastor had invited the children to bring shovels and take part after the service was over.

WORTHY OF NOTE . . .

Directors of the Hebrew Theol College in Chicago, oldest Orth rabbinical school in the Midwest, voted to proceed with plans for 000,000 branch in Evanston, Ill despite opposition of the suburb' council. . . . Dr. Oswald C. J. man, public relations director o Lutheran Church—Missouri S was elected to his second term as dent of the National Religious P ity Council at its 28th annual mee . . . Ohio Attorney General C. liam O'Neill has ruled that churches which serve meals to the eral public need apply for food se licenses under a new state law. church serves dinners at a profit invites the public, a license is n sary. So is an inspection of the prem Many Ohio churches have already plied for a license, which costs $ Commercial restaurants pay up to . . . A Rural Life Commission of Lutheran Church—Missouri Sy aimed at extending the work and fluence of rural congregations and tors, has been organized at St. L Mo.

Within the E.L.C.

RSONS

Chaplain (Captain) Engebret O. dboe has accepted a call from the tional Lutheran Council to become secretary of its Bureau of Service Military Personnel, to succeed Chap- n (Col.) Gynther Storaasli, resigned. aplain Midboe will assume his new st early in June.

The Rev. Clifford J. Swanson, Rock- d, Ill., has accepted a call to serve pastor of the student body con- gation at St. Olaf College, North- d, Minn. He will succeed the Rev. B. Hanson, who has resigned for sons of health. Pastor Hanson will ntinue on the St. Olaf faculty as a mber of the department of religion.

The Rev. and Mrs. Ingvald Opsal, ooklyn, N. Y., lost April 21 their -year-old son Paul, whose death s caused by leukemia. At the funer- held April 24, Dr. Paul Qualben, child's godfather, spoke and the v. Arthur Pedersen officiated.

Kent S. Knutson, a 1951 Luther minary graduate who since has stud- for the doctorate at Columbia Uni- sity and Union Theological Semi- ry, has accepted a call to Our Sav- ur's Church on Staten Island, N. Y. is to be ordained May 30 in his me congregation, Lake Church, Ren- ck, Iowa.

The Rev. K. A. Knutson, Clear- ook, Minn., has accepted a call to well, S. Dak., and will move there out the middle of May.

Luther Noss, a son of the Rev. Henry oss, Minneapolis, has been named an of Yale University's School of usic, from which he holds two de- ees—B. Mus. and M. Mus. Prof. oss' appointment becomes effective y 1.

The Rev. A. E. Setness, pastor of tle Forks-Goose River parish, Hat- , N. Dak., since 1947, has accepted all to Fairview, Montana.

The Rev. Herbert Peterson, formerly tor of Liberty Church, Minneapolis, nn., was April 11 installed as pastor the Hendrum parish, Hendrum, nn.

Mr. and Mrs. S. J. Hauge, members Emmanuel Church, Tacoma, Wash., ebrated April 4 the sixtieth anniver- y of their wedding, with hearty par- pation in the festive event by their cendants and by fellow members of church.

Five ELC churchmen will partici- pate as speakers at theological conferences to be held during the coming summer in various sections of our country, under the joint auspices of the National Lutheran Council and the Lutheran World Federation: Dr. Fredrik A. Schiotz, secretary of the NLC's Commission on Younger Churches and Orphaned Missions will be a speaker July 29-July 30 at Blue Ridge Assembly Grounds, Black Mountain, N. C., and July 13-15 at Capital University, Columbus, Ohio; Prof. Dr. H. M. Ditmanson, St. Olaf College, July 7-9 at Gettysburg Seminary, Gettysburg, Pa., and Aug. 3-5 at Fremont, Nebr.; Dr. A. N. Rogness, Sioux Falls, S. Dak., July 19-21, at San Antonio, Texas; Dr. W. A. Quanbeck, Luther Theological Seminary, St. Paul, Sept. 1-3 at Pacific Lutheran College, Parkland, Wash., and Sept. 7-9 at Yosemite National Park, California; and Dr. C. P. Rasmussen, Park Forest, Ill., Aug. 3-5 at Fremont, Nebr.

Mrs. Marie Jeone Oien, Meridean, Wis., widow of the Rev. Lauritz O. Oien, who died in 1932, passed away April 20.

DISTRICTS

Eastern

Ellison Bay, Wis. As a result of a Preaching-Teaching-Reaching conference held Feb. 21-25 in the Green Bay Circuit, 29 adults were received into the Trinity-Zion parish, Ellison Bay and Sister Bay, at Easter. Pastor of this parish is the Rev. Raymond O. Olson.

Chicago, Ill. Edison Park Church received on Palm Sunday 139 new members, of whom 40 were received through adult confirmation and five through adult baptism. Its membership now totals about 1,900. Pastors of the parish are A. Gordon Nasby and Arvid H. Thorson.

Southern Minnesota

Minneapolis, Minn. On April 21, the day when the late Crown Princess of Norway was buried in Oslo, Norway, an impressive memorial service in her honor was held in the Norwegian Memorial Church, under the auspices of the Norwegian consulate general in Minneapolis. Speakers were: Dr. J. A. Aasgaard, president of The Evangelical Lutheran Church, Dr. T. O. Burntvedt, president of the Lutheran Free Church, and Consul General Th. Siqveland. Musical numbers were given by the Norwegian Singers of Minneapolis; the Nina Grieg Ladies Chorus; Eva Knardahl, pianist; Hilda Myhre Hanson, vocal soloist; and Ruth Dalager Narland, organist.

Northern Minnesota

Ulen, Minn. Bethlehem Church, parish of the Rev. H. M. Lybeck, held April 25 groundbreaking services to mark the beginning of the construction of a parish hall. This new addition will contain fifteen class rooms, two assembly rooms, and pastor's study.

Fertile, Minn. Spring conventions of three Twin Valley Circuit organizations were held the same day, Sunday, April 4, in Fertile. The Women's Missionary Federation and the Lutheran Daughters of the Reformation met jointly in Concordia Church, addressed by Dr. George Aus from Luther Theological Seminary, St. Paul. The Brotherhood met at the same time in the high school auditorium, the speaker being Dr. A. E. Hanson, president of the Northern Minnesota District. After a buffet supper a workshop on Evangelism was held, and two Christian films were shown. At a joint meeting in the evening, held at the high school auditorium, the speaker was Professor Aus.

Badger, Minn. The Badger parish, consisting of Roselund, Our Redeemer's, Nannestad, and Klondike churches, sent at Easter a gift to its former pastor, C. L. Kalmoe, in loving appreciation of his work as its pastor from 1948 to 1951. Because of a throat ailment Pastor Kalmoe has been forced to leave the parish ministry and is now living in Muskegon, Michigan.

North Dakota

Carpio, N. Dak. At a recent meeting of the St. John's Ladies Aid the Rev. Olger Quanrud gave an illustrated lecture about conditions on the mission field in Colombia, a mission to which the society is annually sending support. Pastor Quanrud also took part in the mission conference held at Dakota Lutheran High School in Minot.

Mott, N. Dak. On Sunday, March 14, the Mott parish held a farewell reception for the Rev. C. L. Kalmoe and family and presented them a cash gift. Pastor Kalmoe resigned because of a throat ailment, as stated above.

South Dakota

Omaha, Nebr. A new ELC congregation, Calvary Church, was formally organized in this city May 2. Work was started Sept. 1, 1953, under the

leadership of the Rev. Otto Nielsen. Plans are being completed for the construction of a parsonage and a first unit church on a site recently purchased.

California

Santa Rosa, Calif. Bethlehem Church, parish of the Rev. Julius C. Hansen, has purchased several lots adjoining its present church property, all present property being debt free. It has also raised $80,000 for the erection of a new church and renovation of the old church as added parish hall facility. Both the congregation and the Sunday school have been growing steadily.

Canada

Vancouver, B. C. The ELC churches of the Vancouver area have begun a half-hour program sent out every Sunday morning at 8:30 o'clock over station CJOR. The program used is the Rev. H. R. Gregerson's "Lutheran Vespers," with a few alterations to fit local conditions. Station CJOR has a listening audience of about a million, approximately 50,000 being Lutherans.

Saskatoon, Sask. Ground was broken April 5 at the site where the new Saskatchewan Lutheran Sunset Home is to be built. The home is to accommodate 54 residents. District President Dale and Pastors J. B. Stolee and J. T. Dahle participated in the groundbreaking service. During the coming summer Pastors Allen Severson and Harold Severtson will be soliciting funds for the Home.

Medicine Hat, Alta. The new church building of Grace Church, parish of the Rev. Gordon Hope, will be dedicated June 1, the anniversary date of the first service held in this new parish.

Hagen, Sask. Saron Church, parish of the Rev. A. J. Severson, will this year be celebrating its 50th anniversary.

ANNOUNCEMENTS

Thief River Falls Circuit WMF will meet May 11 at Halma, Minn. Speaker: the Rev. A. W. Haugan.

Wanted: About two dozen used copies of "Lutheran Hymnary," music edition. Write the Rev. Eugene Kunos, 403 E. Chapman St., Ely, Minn.

The American Branch of the Santal Mission will hold its annual meeting May 14-16 at Dawson, Minn., Riverside and Trinity churches serving as co-hosts. Dr. O. Gornitzka is president of this group, and the Rev. M. C. Dixen executive secretary.

Wanted: Cook wanted, June 10 to Sept. 10, at Eben-Ezer Home for Rest and Retreat at Evergreen, Colo., (capacity: 35 persons). Salary: $125 a month, plus room and board. Contact the Rev. V. E. Bagger, Supt., Eben-Ezer, Brush, Colo.

Chaplain H. Geo. Randolph at Emanuel Hospital, Portland, Oregon, will from June 7 to July 16 conduct an institute of pastoral care. Comprising a six-week training course, held at the above named hospital and affiliated with Institute of Pastoral Care, Inc., Massachusetts General Hospital, Boston, Mass., this summer course is open to theological students and pastors desiring clinical training in the technique of pastoral care, a training now regarded as essential for effective pastoral counseling in both general and mental hospitals. The address of Emanuel Hospital is 2800 No. Commercial Ave., Portland 12, Oregon.

LUTHER LEAGUE CONVENTIONS

Great Falls Circuit, May 21-22 Choteau, Mont., A. B. Gravdal, pastor.

Lake Region Circuit, May 15, 16, Leeds, N. Dak., M. J. Nilsen, pastor.

Crookston Circuit, May 15 and Warren, Minn., Melvin R. Sucher, tor.

La Crosse Circuit, May 16, Onal Wis., Maynard Midthun, pastor.

A SPECIAL ANNOUNCEMEN TO PAST OFFICERS OF WM

The biennial reunion of past off of the Women's Missionary Federa will take place June 8, 2:30 p.m the parish hall of Our Savio Church, Chicago Avenue at E. St., Minneapolis. All women wh any time have been members of WMF General Board are cordially vited to attend the reunion. If con ient notify Mrs. B. V. Stokes, Blaisdell Ave., Minneapolis, Minn. Colfax 4920.

CHANGES OF ADDRESS FOR PASTORS

Lyle Gangsei, 333 Camino de las Co Hollywood Riviera, Rodondo Beach, (4-12-54)

David Lovaas, 5445 W. Race Ave., Chi Ill. (5-1-54)

K. A. Knutson, Newell, S. Dak. (5-16

A. M. Mannes, Webster, S. Dak. (4-14

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For sale—six acres in Willamette Valley, Oregon. Six-room modern house, electricity and phone. Lutheran community, close to school and town. Paved highway. Lots of flowers, shrubs, fruit, berries, and nuts. Under irrigation. 360-1A

Very good buy can be had on 320 acres in Roberts County, South Dakota. Fair set of buildings and over half in cultivation. Can be bought for $25 per acre. In Lutheran community. 6 miles from town near hard-surfaced highway, not far to school. 360-2A

For sale—520 acre farm in best wheat area in Williams County, North Dakota. 360 acres cultivated and 160 acres fenced pasture. 3 bedroom house, garage, chicken house, good well. Barn taken by wind in 1953 and granary. Lumber salvaged. Black loam soil with small mixture of gumbo. Price $35 per acre. Fine Lutheran community. 360-3A

For sale—80 acre farm located in Fillmore County, Minnesota. 55 acres under cultivation. Rest good pasture with spring water. REA, fair buildings. Lutheran community. Available at once. Price $9,000. 360-4A

200 acre farm, clay soil, located in County, Minnesota, for sale. Some open f buildings in fair condition; 4 room h with electricity, 2 barns and other buildi Cream truck and school bus routes pass door. Price $2,500. Lutheran church 5 m 360

Homes

For sale—Modern home in Richfield, urban district of Minneapolis, Minnes Large lot and also an extra lot. Some w to be done; bargain for $5,000. Shown appointment only. Private party. 360

For sale—in city of Zumbrota, Minnes Large house and lot. Suitable for sev apartments or rental of rooms by ow Community strongly Lutheran. Write complete information. 360

Businesses

For sale—good real estate sales and fa loaning business and insurance agency in sa connection, northeastern South Dakota. loan connections with a number of lead farm loaning and insurance companies. S ing on account of age. Good business i

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

strong Lutheran community. County town. 360-8C

ardware store for sale. Forced to close out business because of a heart ailment. Close-out sale in process now. Town is nearly Lutheran. Clay Co., Minnesota. 360-9C

ife—building and equipment, for sale in of about 400 population in Murray nty, near air base in Minnesota. Good eran church. Only cafe in town; pros-us community; serving meals and lunches. on for selling is to dissolve partnership. tments over the cafe, all modern. 360-10C

r sale—Minnesota licensed and fully ac-ted nursing home with all modern facil-. Automatic fire sprinkling system. Large eran constituency. Good hospital and clin-town. Net operation profit will interest Easy payment plan to reliable party if ed. Good reason for selling. 360-11C

r sale—Dental practice, nearly new Ritter pped. Large active practice. Good terri-Minnesota. 360-12C

POSITIONS WANTED

llege girl desires summer employment. ested in the following: vacation Bible ol; organist or choir directing in churches ible camps; counseling at camps; clerk-in music or book store. Available June 7. 360-13D

ristian woman, 34, desires teaching po-n where she can live with her three sons, 6, 10 and 11. Has a Minnesota ungraded entary certificate. Now teaching. Four s of experience. Anywhere in U.S. 360-14D

ristian high school teacher wishes posi-in Lutheran community in Washington, gon, or California. Minnesota certificate majors in history and social studies and inor in English. Also qualified for junior school and upper elementary and Chris-teaching. 360-15D

lderly man desires steady year around loyment as caretaker of lawn and other k in Old People's Home or some other tution. 360-16E

HELP WANTED

Vanted—good Christian lady, middle-aged, tay with diabetic who has had a stroke, able to be up. Close to Lutheran church. a. 360-17F

ousekeeper wanted in northern South ota home. Have two boys 10 and 12 years Father is blacksmith. Good Lutheran e. Widow with small children will be idered. 360-18F

Vanted—Registered nurses for general duty 2-bed city hospital in Lutheran commun-of southern Minnesota. College town. Be-ing salary $230. 40-hour week. 360-19F

outhern Minnesota congregation is in need parish worker to do visitation work and direct parish education and youth activi-Please state training, experience, and ref-ces in reply. 360-20F

Vanted—Superintendent capable of taking charge of established band. Also coach science teacher; and one teacher for 3rd, and 5th grades. Modern teacherage avail-for superintendent. North Dakota. 360-21G

Vanted—general practitioner to take charge new well-equipped health center with nt area, in a North Dakota town of t 1,000. Large rural area. 360-22G

Vanted—honest, reliable couple, preferably stian, for year around work on dairy . Separate modern house. References re-ted. 360-23G

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